Commission for
International Adult Education

(CIAE)

of the

American Association for Adult and Continuing Education (AAACE)

Proceedings
of the
2012
CIAE Pre-Conference

4 - 6 November, 2012
Las Vegas, Nevada

**Commission for International
Adult Education
(CIAE)
of the
American Association for Adult and
Continuing Education
(AAACE)
61st Annual Conference**

CIAE Mission Statement

The Commission on International Adult Education (CIAE) of the American Association
for Adult and Continuing Education (AAACE) provides a forum for the discussion of
international issues related to adult education in general, as well as adult education in
various countries around the globe. The following purposes summarize the work of the
Commission:

- To develop linkages with adult education associations in other countries
- To encourage exchanges between AAACE and associations from other countries
- To invite conference participation and presentations by interested adult educators
  around the world
- To discuss how adult educators from AAACE and other nations may cooperate on
  projects of mutual interest and benefit to those we serve

The Commission holds its annual meeting in conjunction with the AAACE conference.

Marcie Boucouvalas, Ph.D., Editor
Director, Commission on International Adult Education, AAACE
marcie@vt.edu

Carla Pacalo
Editorial Assistant
cpacalo@vt.edu

Commission on International Adult Education (CIAE) of the AAACE International Conference

Table of Contents

RELIGIOUS RITES AND CELEBRATIONS AS FRAMEWORKS FOR LIFELONG LEARNING IN TRADITIONAL AFRICA

Mejai B.M. Avoseh, Ph.D[1]

ABSTRACT: Religion in traditional Africa combined belief in the Supreme Being (God) with belief in many other gods who are ministers to God. Hence, African traditional religion (ATR) is thoroughly polytheistic. Religion was a nexus that connected the physical and the spiritual communities. In addition, it served as the framework for every aspect of life and living in a community. This paper uses literature and the author's existential experience to analyze the interconnectedness of ATR and lifelong learning in indigenous African education. While the presentation cannot claim to "challenge entrenched cultural views about knowing," it is an attempt to add a modest voice to the efforts at underlining a non-western perspective using religion as a framework.

Adult Education and Religion

One of the important facts I discovered as I reviewed literature to establish a western link and framework for this paper is the fact that both adult education and religion are diverse and that they are becoming almost amoebic in recent times. Adult education with its current accent on lifelong learning connects to the "womb to tomb" depiction of religion. There has always been a close relationship between the history of adult education and the initial idea of community as depicted in the Act of the Aposteles especially before Pentecost. This early idea of a Christian community and its link with the spirit of the Sermon on the Mount was said to have influenced adult education, especially in Europe and North America. It is in this respect that most historians and authors in adult education have often established religious connections to adult learning.

The initial history of adult education in Europe, for instance, presented a complementary relationship between adult education (especially literacy education) to the missionary efforts of Saint Augustine of Kent. Adult literacy education was used then to educate Christains and new converts on their faith. In Denmark, the religious and education efforts of Bishop W. F. Grundtvig have become the history and foundation of adult education. The literacy efforts of the Reverend Griffin Jones of Wales in the late 1600s were conducted in in Welsh language and have always been cited as establishing the adult education and religion connection.Reference is often made to the Chautauqua efforts in New York as another example of the relationship of adult education and religion. Although the Chautauqua offered a more diffuse and inclusive form of adult education; its religious roots are significant**. Other references to the adult education-religion connection include the efforts of individual** twentieth century adult educators, including Basil Yeaxlee, who was quoted by Cross-Durrant (2001) as saying that the "relationship between adult education and religion is not only close, but organic" (p. 43).

---

[1] Associate Professor, Adult and Higher Education, School of Education, The University of South Dakota, Vermillion, SD 57069, mavoseh@usd.edu

Other adult educators with religious links include Moses Cody and the Antigonish movement, Myles Horton and the Highlanders, Paulo Freire's conscientization and several others. Numerous authors, including Jarvis (2001), contend that these ideas and practices of adult education were said to be influenced by their "religious belief," which Jarvis later connects to the "social gospel of Christianity" (p. 303). One is also aware of English and Tisdell's (2010) narration of the "religious connections in the root of the field (adult education)" (p. 286). Their presentation focuses mostly on the 20th century connections of religion and adult education at the expense of its traditional connections. What is evident from the modest literature I have reviewed on the link between adult education and religion is the fact that there is a complementary relationship between the two. It is also evident from my modest readings on the topic that almost all the links established are derived from the monotheistic religious doctrine and understanding with rarely a mention of the polytheistic religious world view.

Religion was in everything and everything was religious. Rites were integral parts of different levels of education and training especially at the level of "adult and higher education." Hence it is true to say that religion was education and education was religion in traditional Africa. The truism above is founded in the connection the Ogu and the Yoruba make between religious spirituality and active citizenship. Education and religion converge in the good citizen – *Medagbe* or *Omoluabi.* The saying *Ìwà l'ẹsìn* (spirituality is good character) sums up religious spirituality as an individual attribute that must be felt in the community through active citizenship. This connection further demonstrates the holistic nature of traditional Africa by making the spiritual part of material reality, just as there is a close connection between the physical and the spiritual communities of the African worldview. The central objective of religion, like that of education, is the cultivation of *Medagbe* or *Omoluabi*, which is a way of helping with life journeys as well as preparing them to prepare a dossier that will qualify them to become revered ancestors after transition. Religious rites and celebrations are two of many frameworks for meeting the objective. This short paper uses an example of each--religious celebrations and rites--to present religion as a process of lifelong learning in traditional Africa.

Religion in Traditional Africa

Traditional Africa, as used in this paper, simply refers to Africa prior to colonialism and related foreign intrusion. The Ogu and Yoruba generally refer to religion as s*isẹn* and e*sin* respectively. This understanding of religion on the surface implies worship. Beyond the surface of the concept is its spiritual meaning which connects directly to ancestors, deities and the Supreme Being. The implication of this explanation is that s*isẹn* and *ẹsin* is spiritual because the dichotomy that is easy to establish between religion and spirituality in the linear world is almost impossible in the traditional African sense. It is within the concept of s*isẹn* and e*sin* that religion, through rites and celebrations, provides holistic spiritual learning in traditional African. If I did not misunderstand, I think the traditional African perspective aligns well with what Boucouvalas and Lawrence (2010) calls "spiritual knowing," which "incorporates all other ways of knowing" (p. 38). The holistic dimension of religion as a foundation for knowing in the traditional African sense incorporates the totality of life and death. This epistemological place of religion in traditional African lifelong learning derives from the nature of ATR. I must point out

here that I am using religion within ATR in the singular sense as against what Mbiti (1969) correctly referred to as religions which he justified on the basis that "there are one thousand African peoples, and each has its own religious system" (p. 1). Our reference to ATR in this paper is therefore limited to the West African geo-region but with reference to the universal threads of ATR. One such thread is the fact that "religion permeates into all the departments of life so fully that it is not easy or possible always to isolate it" (p. 1). Opoku (1978) agrees with the above and concludes that "religion rounds up the totality of the African culture" (p. 11).

The reference to ATR in this paper is broad and includes all forms of the traditional African way of connecting to the Supreme Being, the Infinite Perfection, who is believed to be the author of life. ATR believes in the existence of lesser gods, deities, ancestors, and other forms of the spiritual realm of existence. ATR is not animism which is often used out of ignorance to present a people's connection to the Supreme Being in barbaric terms simply because it is different from others. Some part of the definition of animism may fit into certain forms of ATR just as it fits into some of the initial efforts of the ancient Greek philosophers in their efforts to understand and explain the universe.

There have been whole books written to define ATR; for example, Bolaji Idowu (1973) entitles a book *African traditional religion – A definition*. Asare Opoku (1978) focused a definition and presentation of ATR from a regional perspective and entitled his book *West African traditional religion* (WATR). Be it WATR, Central, East, or South African ATR, they all converge in the common threads of belief in the Supreme being and His ministers including the ancestors. Furthermore, the common thread of "traditional" is a stronger thread and it is, to borrow from Opoku (1978), "undergirded by a fundamentally indigenous value system and it has its own pattern, with its own historical inheritance and tradition from the past" (p. 9). Opoku further lists and analyzes six features common to ATR, irrespective of the geo-region of its practice. These include beliefs in the Supreme Being who is the source of life and the absolute. The other five features are beliefs in ancestors, divinities, totemism, magic and witchcraft, and charms (pp. 8-10). Almost all the features are easily explained and have their parallels in other cultures in different forms. Totemism is however not as common and it stands out as unique as a feature of ATR. I will therefore provide a brief analysis of the concept generally and its importance not just in ATR but also in the traditional African worldview.

The free Merriam-Webster dictionary online defines totemism as "belief in kinship with or a mystical relationship between a group or an individual and a totem." Most dictionaries follow the kinship-totem affiliation definition. However, the Catholic Encyclopedia online (2012) provides much more analysis of the concept, covering its etymology, history, and up to the many of its underlying theories. The Catholic Encyclopedia provides the etymology of the concept thus: "Totemism from *ote*, root *ot*, possessive form *otem*, in the Ojibway dialect of the Algonquin stock of American Indians." The link to American Indians is unique but not surprising because of the circular world view of the Native Peoples on the one hand and because of their respect for and closeness to the natural environment. Indeed for the Native People, kinship is a total connection to all that comes from the Creator in line with the dictates of the First Peoples. According to Marshall III (2001) "Kinship…is the connection we feel to the

3

world at large and everything in it" (p. 210). This total connection to the natural environment is the reason why animals are referred to as people in most Native stories as in "the elk people," "the bear people," or "the bird people" (p. 211). This holistic link is also the reason Fixico (2003) justifies the totemism feature under the "kinship of community for all beings" (p. 2). The Native People's belief in the total accountability to nature is further explained in details by Fixico. It is apposite to use his exact words here:

> Native Americans…see things in more than human-to-human context. It is a perspective that involves human beings, animals, plants, the natural environment, and the metaphysical world of visions and dreams. This broader context of perception involves more accountability and responsibility on the part of native people for taking care of and respecting their relationships with all things (p. 2).

Totemism is just as important as a feature of the traditional African worldview as it is of the Native Peoples. Totemism is especially important as a characteristic of ATR because it connects the community to the spiritual domain in so many ways and almost everywhere because of the link to nature which is ubiquitous. The crown and the stool that a king or traditional ruler wears or sits on makes him a religious leader. The crown and stool dates back to the ancestors and therefore it is a spiritual connection to the ancestors. This link to the ancestors validates the king's political authority and makes him (and sometimes her) the absolute religious leader. If religious spirituality is character (Ìwà l'ẹsìn) and it permeates all phases of life, then it is an indispensable framework for education; the sole purpose of which is the cultivation on Omoluabi – the individual with Ìwà. I use a brief analysis each of a religious celebration and rites to establish the symmetrical relationship between religion and lifelong learning in traditional Africa.

Religion as Lifelong Learning in Traditional Africa

Whereas it is possible and easy to establish direct links (even causal links) between an item or a field of study like between adult education and religion, such direct links are impossible in any analysis of a traditional African worldview. In terms of education, for instance, whereas there is a clear delineation of the different levels of P-12 and up to adult and higher education in the west, the same is not possible in the traditional African sense because education is a lifelong process that goes *pari passu* with life. It is within this reciprocal relationship with life that education, religion, economics, vocations, and even the democratic process are kinfolk and connect directly with most African ontology of a person. Our connection of religious rites and ceremonies to the broader framework of lifelong learning in traditional Africa is based on this holistic rendering mindful of the inescapable influence of religion on all segments of life in a community and an individual's life. In traditional Africa there was freedom of religion and education but there was no freedom from any of the two. The ubiquitous nature, the common objective of religion, and the holistic nature of the traditional African worldview make it possible to use religion and education synonymously with ease.

What are religious celebrations and rites? Whereas religious rites are more selective and sometimes constitute the formalized aspects of traditional education, religious celebrations are inclusive in traditional African and even in some instances in the 21st

4

century. This common and universal nature of religious celebration in 21st century Africa has been punctuated by religious bigotry and barbarism introduced and perpetuated by the adherents of the monotheistic religions that are mostly foreign to the African history and culture.

Religious rites are observed and interpreted by lay people only through its external manifestations. The exclusive nature of such rites makes their internal meaning (which is beyond the scope of outsiders) more important than the physical manifestations of such rites. Rites carry higher levels of sanctity and are usually directed at specific groups and based on several criteria including age, gender, vocation, and the dictates of an oracle. The restricted nature of most religious rites makes some aspects of their education significance aligning more with the education of adults. Another important aspect of rites as frameworks for learning is that their internal meaning is individualized in spite of the heavy accent on the group. This point takes us back to the holistic African worldview and its influence on epistemology.

Anyanwu (1983) explains the African way of knowing as one that is "lively" and personal. He explains that because reality is "self-experienced," there is no clear distinction between the knower and the known (p. 101). Some religious rites are performed in total secrecy with the general population sharing only in the aftermaths of the real rites. A typical parallel example in the Western world will be Papal Conclave and the people's celebration of the election of a new Pope. In the instance of traditional rites, they provide specific education for those directly involved as well as personalized learning for members of the community who join in the celebration. The learning is personal experience because of the aesthetic dimension to knowledge through the music, dance steps, and other physical displays that may follow an exclusive rite. Anyanwu (1983) explains the aesthetic connection in a philosophical way. As he puts it, "…consciousness is derived from aesthetics qualities; from the sensations and feelings which eventually lead to the awareness of the object of knowledge" (p. 101). Gaba (1975) advances a similar argument that all individuals' "experiences involve a non-empirical presence which demand a response…" from each individual (p. 10). Consequently, rites as lifelong learning, take place within the general platform of the community as a classroom but with a very personal undertone for each individual.

Religious celebrations are the same as religious festivals and the concepts are used synonymously in this paper. Religious festivals often attract the majority of the population of any community irrespective of whether or not they are adherents of the deity whose worshipers are celebrating. Such celebrations could come in many forms. However, I will use an example each of a celebration that involves an entire community irrespective of the deities they worship and festivals that are of a particular deity but in which majority of the community joins in the celebrations. A good example of the former is a celebration that relates directly to the ancestors and therefore involves the entire community. An example is the *Week of Peace* among the Igbo of Nigeria. The week is celebrated in honor of the earth goodness, *Ani*, who is also the goddess of fertility. The week precedes the planting season and it is an honor to the earth goddess and the ancestors who tilled the land without rubbishing its fertility. The celebration is sacred and involves everyone in the community because all is enjoined to live in peace with

neighbors. Achebe (1994) gives the example of a situation when an influential member of the community violated one of the cardinal rules of the week, that of absolute peace. Ache says the sanctity of the week and its peace requirement was such that a man was not to confront his wife even if the wife were caught in the act of fornication. According to Achebe (1994), Okonkwo, an influential titled chief in the community, was offended by one of his wives so he beat the poor woman into a stupor forgetting that it was the Week of Peace. He was visited promptly by the chief priest of Ani who refused to accept Okonkwo's traditional courtesies (which include the offer of kolanut and wine) and instead admonished him (Okonkwo) for violating the sacred week. The priest is quoted as saying "I will not eat in the house of a man who has no respect for our gods and ancestors…The evil you have done can ruin the whole clan" (p. 30). Okonkwo's punishment was to offer atonement to the goddess of the earth. The priest decreed that he must bring certain items to the shrine of Ani the next day. These include "one she-goat, one hen, a length of cloth, and a hundred cowries (cowries were the medium of exchange)" (p. 31).

Going back to our earlier reference to the purpose of education in the traditional society, the lessons of the celebration of the Week of Peace and its place as a framework for learning are significant. The week teaches the lesson of the sanctity of the environment and its kinship with the entire community. The propriety of peaceful co-existence with one's neighbor is highlighted as we would in today's citizen education. Furthermore, the supremacy of the laws and regulations of the community is emphasized in that not even an individual of Okonkwo's standing could expect to flout the law and go free.

There is the physical as well as the spiritual punishment for such violations. Most people will atone especially for fear of the punishment from the gods and the ancestors who are respected and incorruptible judges. Violating the laws or regulations of a religious festival is what the Ogu and the Yoruba refer to respectively as *du osu* and *jẹ* èèwọ, which carries with it several learning objectives of traditional education. One such objective is the connection between religion and education and the constant involvement of the spiritual community in matters of education, laws, and regulations. These are fundamental frameworks for life and living in a community which are also synonymous with learning. The example of the significance and lessons of the Week of Peace applies to all other such religious festivals with due respect to the peculiarities of individual communities and/or the deities. Such celebrations may follow "graduations" from specialized religious rites that sometimes include seclusion for specific periods ranging from three months to two three years; again, depending on the peculiarities of deity and or the community. Or sometimes such festivals may be a combination of religious and cultural celebration that brings celebrants from neighboring villages and communities. The Ọsun Oshogbo is a good example of such festival that combines region and culture and draws "celebrants" from across the globe. In spite of the social celebrations and the colorful attires, the religious dimension of the festival must take priority and the indigenes know better than violating any of the èèwọ associated with the festival.

Conclusion

In this short paper I have presented the relationship between religion and learning in traditional Africa. I have used the example of rites and celebrations to establish religion as a nexus in the holistic worldview of the traditional African society where education and life were coterminous. The traditional African way of knowing allows knowledge to be individualized even in the case of religious celebrations that are often communal. In establishing this relationship, I have acknowledged the existence of a similar symmetrical relationship between religion and adult learning from the beginning of the history of adult education in the West and up until its contemporary paradigm shifts. Rites and celebrations are just two of the many aspects of ATR that provide frameworks for lifelong learning.

References

Achebe, C. (1994). *Things fall apart*. New York, NY: First Anchor Books Edition..

Anyanwu, K. C. (1983). *The African experience in the American marketplace*. Smithtown, NY: Exposition Press.

Boucouvalas, M., & Lawrence, R. L. (2010). Adult learning. In C. E. Kasworm, A.D. Rose, & J.M. Ross-Gordon (Eds.), *Handbook of adult and continuing education* (pp. 35-48). Los Angeles, CA: SAGE.

Catholic Encyclopedia (2012). http://www.newadvent.org/cathen/14789a.htm.

Cross-Durrant, A. (2001). Basil Yeaxlee and the origins of lifelong education. In P. Jarvis (Ed.), *Twentieth century thinkers in adult and continuing education* (pp. 31-48). London, UK: Kogan Page.

English, L.M., & Tisdell, E. J. (2010). Spirituality and adult education. In C. E. Kasworm, A.D. Rose, & J.M. Ross-Gordon (Eds.), *Handbook of adult and continuing education* (pp. 285-293). Los Angeles, CA: SAGE

Fixico, D. L. (2003). *The American Indian mind in a linear world*. New York, NY: Routledge.

Gaba, C. R. (1975). The African traditional way of nation-building. *Orita, IX* (1), 3-22.

Idowu, E. B. (1973). *African traditional religion: A definition.* Ibadan, Nigeria: Fountain Publications.

Jarvis, P. (2001). Conclusion: Adult education at the end of the twentieth century. In P. Jarvis (Ed.), *Twentieth century thinkers in adult and continuing education* (pp. 301-310). London, UK: Kogan Page.

Marshall lll, J.M. (2001). *The Lakota way.* New York, NY: Penguin Compass.

Mbiti, J. (1969). *African religions and philosophy.* London, UK: Heinemann.

Merriam-Webster (2012). http://www.merriam-webster.com/dictionary/totemism.

Opoku, K., S. (1978). *West African traditional religion.* Accra, Ghana: FEP international private limited.

A CONFUCIAN MODEL FOR SCHOLARLY DEVELOPMENT

Elizabeth Anne Erichsen, Ph.D.[1]
Qi Sun, Ed.D.[2]

ABSTRACT: The cumulating literature stemming from the Carnegie Project on the Doctorate (Walker, Golde, Jones, Bueschel, & Hutchings, 2008) suggests that graduate students should move beyond performing the role of "good student" and transform into scholars and stewards of the profession. While language like "becoming stewards of the field/profession" is employed, clear models for developing scholarly identity and specific habits-of-mind are more difficult to identify. It seems easier to provide a definition of what is not "scholarly" than to explicitly define a model of desirable characteristics and behavior. While one could take the time to develop a model of what such a scholarly identity and disposition may look like, one may also look toward models and metaphors of scholarship and an educated mind that already exist. The authors' aim for this paper is to present three Confucian notions, illuminating the connections between advanced graduate studies as identity work and transformation and a model for the development of scholarly identity. A Confucian model (Sun, 2008, 2012) of Sage, Ren and Jun Zi are presented as an ideal model for scholarly identity development. Confucian philosophy sets forth ideal ways of being, valuing, and knowing that are highly developed in their own right and add a more holistic understanding to the conversation of scholarly identity development. The perennial wisdoms of Confucian perspectives offer a wealth of models for habits-of-mind and learning that can inform identity development of scholars.

> *At the heart of all learning is not merely what is learned, but what the learner is becoming (learning) as a result of doing and thinking–and feeling.* (Jarvis, *Towards a Comprehensive Theory of Human Learning, 2006*)

Introduction

The process of personal development within advanced graduate studies is a process that can kindle deep personal transformation, and can be conceived of as identity work where students' perspectives and understanding of themselves shift as they become scholars. Completing a doctoral degree is not merely a superficial process of becoming an expert in a particular topic area, but rather comprises a "transformation of identity: that of becoming a scholar or researcher" (Barnacle & Mewburn, 2010, p. 433). As Salmon (1992) writes about authorship and the doctoral process, she maintains that:

> It entails seeing a research project not as a pre-set, standard sequence of activity but as a creative process, involving its own prolonged, complicated and

---

[1] Dr. Elizabeth Anne Erichsen, Assistant Professor, Educational Doctoral Programs, North Dakota State University Elizabeth.Erichsen@ndsu.edu | 1340 University Ave. Dept. 2625 | PO Box 6050 Fargo, ND 58102

[2] Dr. Qi Sun, Associate Professor, Adult and Continuing Education, Department of Professional Studies, University of Wyoming | qsun@uwyo.edu | 1000 E. University Ave Dept. 3374 | Laramie, WY 82070

unpredictable course. As in any creative endeavour, the work of research is transformative – of the researcher as of the work itself. (pp. 9–10)

Frow (1988) views the process in terms of initiation and transformation, a process which decisively changes the student. Lee and Green (1997) further elucidate the development:

> The trajectory of candidature is conceptualised as a three-stage process akin to religious initiation. The first stage involves stepping out from the known and separating out from others. The second is a long transition across a threshold – a liminal process marked by various forms of dispossession that are centrally about breaking down the old ego through ritual humiliations and ordeals. The third stage is a rebirth into a new self. (p. 624)

The image of doctoral students watching, emulating, and rehearsing how to be/come scholars, and developing their research identity within the social context of academe is also invoked as a dynamic process of relationship building and transference. Scholars such as Kamler and Thompson (2006) argue that identity formation has a key role to play in doctoral learning. The authors aver that scholarly identity is distributed and comes to be performed through both traditional and non-traditional sites of learning. Doctoral candidates learn through doing research projects under supervision and producing disquisitions, but they are also learning how to perform the identity of scholar within the academic community as they integrate new dispositions and habits-of-mind. In this dynamical process, they actively utilize, initiate, and interface with myriad associations of people and things that populate what might be called the 'research landscape' (Barnacle & Mewburn, 2010). As the terrain of this landscape becomes more familiar, the skills, dispositions, and identities necessary to navigate the landscape are also formed, and doctoral students emerge as scholars.

There is a growing body of literature pertaining to the development of scholarly identities of doctoral students. Recent literature published regarding the development of scholars lays the foundation of discourse on this process and experience by applying transformative learning theory to understand stages of learning and development (Baker & Lattuca, 2010; Barnacle & Mewburn, 2010; Hall & Burns, 2009; Jazvac-Martek, 2009; Kiley, 2009; Salmon, 1992). Kiley's (2009) study articulating the process of *getting stuck*, *liminality*, and *crossing the threshold,* echoes Erichsen (2009, 2011) and Salmon's (1992) discussion of the three approximated steps throughout personal transformation in the doctoral process. Replications of similar studies in varying contexts internationally continue to identify similar themes and processes, potentially suggesting a more robust theory for the doctoral learning experience as identity work and transformation (Gill, 2007; Hoff, 2005; Hsieh, 2006; Jazvac-Martek, 2009; Kiley, 2009; Kung, 2007; Ninnes, 1999; Park, 2002; Qin & Lykes, 2006; Rhee, 2006; Subedi, 2006).

Baker and Pifer (2011) recently explored the identity development process of doctoral students using socialization and network theory in light of "stage 2" of the doctoral process, or making the transition from a dependent to an independent scholar. In phase two, students suffer from the lack of structure, and can become essentially lost in the process, seeking support from their peers. While the doctoral process is often understood as an independent and individual endeavor, the article stresses the importance of

maintaining a "holding environment" (Kegan, 1994) throughout the process, so that students are not left in isolation and susceptible to the lack of structure, instructions, and critical social resources for behavior modeling.

Social and developmental network researchers are also interested in understanding the connection between social interactions, on the one hand, and individual learning and identity development, on the other (Dobrow & Higgins 2005; Ibarra, Kilduff, & Tsai, 2005). Many of these studies are descriptive, highlighting the individual-social relationship, theorizing the progression of students' learning experience and socialization throughout their doctoral studies. However, a model of an ideal scholarly disposition and modus operando of learning has yet to be developed in a way that is consistent with their intellectual stance (Baker & Latucca, 2010).

Authors who research doctoral scholarship development discuss habits-of-mind, dispositions, and other characteristics of a developing scholar, but few offer a robust model for the development of scholarly identity. While the above listed work is very useful in understanding how students experience the doctoral process, the questions remain, What does a scholarly identity look like? And, what could be modeled in the formation of scholarly dispositions?

Current Literature on the Development of Scholars

The cumulating literature stemming from the Carnegie Project on the Doctorate suggests that graduate students should move beyond performing the role of "good student" and transform into *scholars* and *stewards of the profession* (Boud & Lee, 2009; Boyer, 1990; Cyr & Muth, 2006; Gardner, 2009a; Gardner, 2009b; Hall & Burns, 2009; Lovitts, 2007; Taylor, 2007; Walker, Golde, Jones, Bueschel, Hutchings, 2008). These works employ language like "becoming stewards of the field/profession", but do not provide clear exemplars for developing scholarly identity and descriptions of specific habits-of-mind are difficult to find. It seems easier to identify what is not considered "scholarly" than to explicitly define a model of desirable characteristics and dispositions. While we could take the time to develop a model of what such a scholarly identity and disposition might look like, we may also look toward models and metaphors of an educated mind and scholarship that already exist.

In order to answer the questions, What might a scholarly identity look like? And, what ideals, values, and behaviors could be modeled in the process of transforming from student to scholar? the authors introduce three Confucian concepts in this paper as a model for scholarly development. The Confucian notions of *Sage*, *Ren*, and *Jun Zi* (Sun, 2004, 2008, 2012) will be described to help make connections between the junctures of personal transformation and an exemplar for adult learning and scholarly identity development. Ways of knowing, valuing, and acting as viewed from a Confucian perspective will be described as a metaphor/model of dispositions and habits-of-mind for doctoral students' transformation to scholar. To begin, the dis/juncture of *getting lost* is reconnoitered with *Sage*—a comportment toward the *Tao*, understood as a relationship with the expanses of the universe. Then, the juncture of *liminality*, or a position of ambivalence and existence "in between" as one passes the threshold toward scholar, is explored in terms of *Ren*, or the relationship between what knowledge is at present and

what knowledge ideally could be. Following this, the process of *redefinition* will be illuminated with the notion of *Jun Zi*, or the integration of regular and systematic practice of scholarship into one's identity.

<div align="center">

A Confucian Model of Scholarship

</div>

Confucian philosophy, as can be applied, sets forth ideal ways of being, valuing, and knowing that are highly developed in their own right and add a more holistic understanding to the conversation of scholarly identity development. The perennial wisdoms of Confucian perspectives offer a wealth of models for habits-of-mind and learning that may inform Western scholarship on intellectual and identity development. Three Confucian concepts are presented here as possible model dispositions for doctoral students' transformative process and identity work.

Sun (2008) presents the Confucian notions of *Sage*, a Confucian ideal human model, and *Jun Zi*, a Confucian educational result. Through *Sage*, Confucius presented an ideal model of humanity, a model that uses learning as its method and process. "The Confucian model encourages becoming the undivided "I" with the universe, the unity of "I" with other human beings, and the wholeness of "I" with 'self'" (Sun, 2008, p. 559). The Confucian ideal, and thus the ultimate goal, "emphasized the *Tao* of the human: *Ren* (humanity)—to cultivate oneself and to bring peace and happiness to the whole populace" (Sun, 2008, 563). *Ren* and *Jun Zi* can be viewed in terms of the supreme value of lifelong education, constant self cultivation/practice, and conscious self-transformation and as metaphors or models for scholarship.

Getting Lost

The first tenet of Confucian philosophy communicates "change as the nature of the universe." Sun (2008) explains:

> The universe in which we live is an integrated and united system, the transcendent sphere in which all (everything in it) is but a transitional process. As a transitional process, things in the universe are not static; they are parts of unceasing movement. Among the basic laws underlying all phenomenal changes, is the fundamental basis that when a thing reaches its extreme, it reverts from it. Therefore, all things in the universe are never absolutely completed or finished; they follow a definite order according to which they move everlastingly. (p. 564)

What is called heaven and earth is the universe with a generative force. This force is defined as the *Tao*. Wang (2007) defines *dao* as "the name of the unnamable—the unspeakable mystery that characterizes the origin and the mode of the vital emergence (生sheng) of human lives and natural beings" (p. 204).

We may also think of this as the natural complexity that drives systems and individuals to change and adapt in order to thrive.

The nature of the universe is ever-changing, as is knowledge, and each individual. In becoming acquainted with the indeterminate and changing nature of the universe, realizing the vastness of knowledge and one's world, and getting lost in all of the

potential connections to be made, the novice doctoral student approaches their new intellectual landscape with trepidation. One of the most common statements made by new doctoral students is, "I never knew how much I do not know!" The sense of *getting lost* describes how a large number of doctoral students feel when they begin their doctoral studies and encounter the new language, demands, rules, skills, and behaviors of their field. This can be a confusing experience, and overwhelming when one begins to recognize the immense dimensions of their field of study. The question is, how would a *scholar* approach this vastitude?

Studies of personal change and transformation note the necessity of cognitive dissonance and disjuncture as the catalyst for learning and identity formation, and it is this bumpy beginning that initiates a student's transformation. The key is to eventually build a relationship with the "universe" and acknowledge that being a scholar is not so much about what one knows or does not know, but rather about how one approaches the knowing/not knowing. A student must risk vulnerability in order to initiate the learning process, and acknowledge the inevitability of change. The student who joins a program thinking that they will just acquire some knowledge and skills and not change as a person might manage to be successful as a student, but they probably will not thrive as a scholar.

This notion connotes a disposition of learning to change, and changing in order to learn. The disposition here is developing an accepting attitude toward the known/unknown and a tolerance for change and ambiguity. This becomes a habit-of-mind, remaining non-pejoratively open to new information, views, and perspectives, allowing oneself the vulnerability that is necessary for a learning mind and a process of ongoing change.

Liminality

The second stage of the doctoral process is described as the phase of moving from being lost into a phase of liminality as one becomes a more independent and experienced researcher/practitioner. It is noted that this phase is critical in the doctoral process, and it is also the milestone that is approximately reached when doctoral students become ABD and move into an independent research process. It is this phase of liminality that can become either generative or degenerative, and the difference between these two possibilities, is the dispositions and habits-of-mind that have been previously cultivated. Liminality, or the crossing of the threshold into one's academic community, is where the developing scholar is most vulnerable and a model for scholarly behavior and dispositions is particularly important. How the novice researcher approaches and enters this new community, and how they view learning and knowledge in their field becomes very important.

The understanding of constant change also permeates conceptions of knowledge. The highest form of knowledge is *Ren*, which represents the *Tao* of human. *Ren* is the highest status of the realized true nature of human beings, it is the supreme ideal of humanity. *Ren* is the knowledge of humanity, or the ongoing relationship between a person and the supreme ideal of humanity, and becomes the stepping stone to the development of balanced human character (Sun, 2004, 2008, 2012). While human beings all possess this potential, they may be unaware of it, and this disposition must be cultivated. Wang

(2007) builds on this neo-Confucian approach to learning as "moral transformation of the individual as the development of a highly systematic method of self-cultivation" (p. 206). The purpose of learning is to self-cultivate, or to work toward realizing the true nature of a moral being (Sun, 2008). This is the very essence of disciplined inquiry and scholarship. The natural state for humanity is toward autopoiesis, or the capability of self-generation. Learning is viewed as the lifelong process of self-cultivation, or striving for *Ren*. In valuing the highest ideal of knowledge and self-cultivation, one shifts from a position of dependent student to an independent scholar. Recognizing the indeterminate nature of the universe, the scholar engages in the lifelong pursuit of the ideal, or the transcendent value of knowledge.

The character of *Sage* is the exemplification of *Ren*. "*Sage* is the one who realizes humanity and morality, representing the highest realm that human beings may reach" (Sun, 2008, p. 566). The reason *Sage* can look into the depths and explore what is complex is because Sage has reached a level of *undivided I* with the universe.

> Given that, Sage is the being whose virtue matches the universe, his or her transformations are formless and infinite. Things in the universe are ever in a state of flux and change, and these endless evolutions change from easy and simple to the difficult and complex. The Sage follows the order of the universe, then among complexities, simplicity can be found, among the changes, changelessness can be seen… This represents the perfect communion between human beings and transcendent value, where subject enters object, or object enters subject, without boundaries, moving together with infinite change. (Sun, 2008, p. 566)

The undivided *I* also pertains to wholeness with *self*. In this, *Sage* does not need to be forced to learn, but rather is naturally drawn toward transcendent value, and exhibits self-realization through learning. *Sage* is a responsible, active, and intentional agent in his/her own learning. Everyone has an ideal self and their temporary unperfected self: *Sage* ceaselessly ardors to improve the unperfected self through learning. The undivided *I* as the wholeness with *self* is closely followed with the undivided *I* with the universe and with others. This constant self-cultivation must also extend to the domains of relationship with other human beings, one's community, and the world. *Sage* is not only self-realizing, but also enlightens others and supports their pursuit of transcendent value (Sun, 2004, 2008, 2012). *Sage* contributes to the improvement of understanding and learning through persistent practice. In this transition, the doctoral student moves from receiving direction from others toward independently pursuing *Ren,* while supporting others as well, and beginning to practice *Jun Zi*.

Redefinition

The process of redefinition connotes the integration of knowledge, skills, habits-of-mind, and dispositions into the self; this is the identity work of imbricating different dimensions into one's identity (Erichsen, 2011). From a Confucian perspective, the final transition in the development of scholarly identity is the transformation into a scholarly person who practices *Jun Zi*. *Jun Zi* is the exemplar of the Confucian educational end. *Jun Zi* is characterized by an outstanding knowledge and multiple skills to access and practice *Ren*. *Jun Zi* is a person of high character who desires to learn from the ideal model of *Sage*, to

become the undivided *I* with the universe, with other human beings, and with self (Sun, 2004, 2008, 2012). The practice of *Jun Zi* is to model the aspirant dispositions of stewards of the profession, and scholars who work to preserve, build, and responsibly disseminate the knowledge and skills of the field.

Jun Zi ceaselessly cultivates relationships in four dimensions. *Jun Zi* nurtures a whole relationship toward the natural world revering the law of nature and respecting the *Tao* of heaven. *Jun Zi* cultivates a strong sense of social responsibility, cultivating accountable relationships with the social whole and is concerned about social issues and social justice. *Jun Zi* is actively engaged in his/her communities. *Jun Zi* cultivates generative relationships with others—harmonizing without echoing, assimilating while remaining different, enabling what is good in people and not assisting what is evil—*Jun Zi* works in cooperation and coordination toward generative co-evolution. *Jun Zi* also ceaselessly self-strengthens and self-cultivates and always seeks opportunities for self-improvement (Sun, 2004, 2008, 2012).

Jun Zi is also the master of many talents. *Jun Zi* is a person of *Zhi* (wisdom), and lifelong learning is the path to *Zhi*. *Jun Zi* is a brave person reaching consistently, persistently and insistently toward *Ren,* willing to risk vulnerability in order to learn. *Jun Zi* is strong and resolute, for the burden is heavy and the journey is long. *Jun Zi* pursues justice, advising to be firm, honest, diligent, and pledge to hold up just cause. *Jun Zi* seeks an awareness of and appreciation for diverse people and ideas with respect for the contributions of all groups. And finally, *Jun Zi* masters many skills and techniques, and becomes a *bricoleur*, studying many arts, forms, cultures, and understandings (Sun, 2004, 2008, 2012). Thus, *Jun Zi* is a metaphor and model of scholarship and learning that focuses on ways of being and knowing, valuing learning, knowledge, and praxis. The model provides a description of characteristics and traits that are pursued through self-cultivation and responsible scholarship. The concepts described here provide an exemplar of characteristics and habits-of-mind that can be cultivated throughout the transformative learning process as part of one's doctoral studies.

As described here, becoming a scholar means assuming an attitude toward learning, or a world view (ontology), that is accepting of change and tolerant of ambiguity. It also means attributing value (axiology) to knowledge and how one goes about pursuing it (epistemology). In essence, becoming a scholar is developing a philosophy of learning that informs how one pursues and shares knowledge. In this philosophy, a scholar works to cultivate estimable ways of being, valuing, and knowing for self and for others. Doctoral studies, in essence, are the development of highly systematic methods of self-cultivation, social responsibility, and the lifelong pursuit of knowledge and wisdom.

References

Baker, V. L., & Lattuca, L. R. (2010). Developmental networks and learning: Toward an interdisciplinary perspective on identity development during doctoral study. *Studies in Higher Education, 35*(7), 807-827.

Baker, V. L., & Pifer, M. J. (2011). The role of relationships in the transition from doctoral student to independent scholar. *Studies in Continuing Education*, *33*(1). 5-17.

Barnacle, R,. & Mewburn, I. (2010). Learning networks and the journey of 'becoming doctor'. *Studies in Higher Education*, *35*(4), 433-444.

Boud, D., & Lee, A. (2009). *Changing practices of doctoral education*. New York, NY: Routledge.

Boyer, E. L. (1990). *Scholarship reconsidered: Priorities of the professoriate.* Princeton, NJ: The Carnegie Foundation for the Advancement of Teaching.

Cyr, T., & Muth, R. (2006). Portfolios in doctoral education. In P.L. Makai & N.A. Borkowski (Eds.), *The assessment of doctoral education*. Sterling, VA: Stylus Publishing.

Dobrow, S.R., & Higgins, M. C. (2005). Developmental networks and professional identity: A longitudinal study. *Career Development International*, *10*(6/7), 567–83.

Erichsen, E.A. (2009). *Reinventing selves: International students' conceptions of self and learning for transformation.* (Unpublished doctoral dissertation). University of Wyoming, Laramie, Wyoming.

Erichsen, E. A. (2011). Learning for change: Transforming international experience as identity work. *Journal of Transformative Education*, *9*(2). DOI: 10.1177/1541344611428227.

Frow, J. (1988). Discipline and discipleship. *Textual Practice, 2*, 307–23.

Gardner, S. K. (2009a). Student and faculty attributions of attrition in high and low-completing doctoral programs in the Unites States. *Higher Education, 58,* 97-112.

Gardner, S. K. (2009b). The development of doctoral students: Association for the study of higher education. *ASHE Higher Education Report*, *34*(6), 1-126.

Gill, S. (2007, March). Overseas students' intercultural adaptation as intercultural learning: A transformative framework. *Compare*, *37*(2), 167-183.

Hall, L. A., & Burns, L. D. (2009). Identity development and mentoring in doctoral education. *Harvard Educational Review, 79*(1), 49-70.

Hoff, J. G. (2005). Students' perceptions of the culture learning process during the study abroad experience. (Unpublished doctoral dissertation). University of Minnesota, Minneapolis, Minnesota.

Hsieh, M. (2006, Fall). Identity development of east Asian female international students with implications for second-language higher education. *Education*, *127*(1), 3-15.

Ibarra, H., Kilduff, M., & Tsai, W. (2005). Zooming in and out: Connecting individuals and collectivities at the frontiers of organizational network research. *Organization Science*, *16*, 359–71.

Jazvac-Martek, M. (2009). Oscillating role identities: The academic experience of education doctoral students. *Innovations in Education and Teaching International*, *46*(3), 253-264.

Kamler, B., & Thompson, P. (2006). *Helping doctoral candidates to write: Pedagogies for supervision*. London: Routledge.

Kegan, R. (1982). *The Evolving self: Problem and process in human development*. Cambridge, MA: Harvard University Press.

Kiley, M. (2009). Identifying threshold concepts and proposing strategies to support doctoral candidates. *Innovations in Education and Teaching International*, *46*(3), 293-304.

Kung, H. (2007). Dancing on the edge: International students' transformative journeys in the United States of America. Ph.D. dissertation, The University of Oklahoma, United States – Oklahoma. Retrieved December 30, 2007, from ProQuest Digital Dissertations database.

Lee, A. & Green, B. (1997). Pedagogy and disciplinarity in the 'new' university. *UTS Review 3*, 1–25.

Lovitts, B. E. (2007). *Making the implicit explicit: Creating performance expectations for the dissertation*. Sterling, VA: Stylus.

Ninnes, P. (1999). Acculturation of international students in higher education: Australia. *Education and Society*, *17*(1), 73-101.

Park, K. (2002). Transformative learning: Sojourners' experiences in intercultural adjustment. Ph.D. dissertation, Trinity Evangelical Divinity School, U. S.-Illinois.Retrieved December 30, 2007, from ProQuest Digital Dissertations.

Qin, D., & Lykes, B. (2006, Mar/Apr). Reweaving a fragmented self: A grounded theory of self understanding among Chinese women students in the United States of America. *International Journal of Qualitative Studies in Education*, *19*(2), 177-200.

Rhee, J. (2006, September/October). Re/membering (to) shifting alignments: Korean women's transnational narratives in US higher education. *International Journal of Qualitative Studies in Education*, *19*(5), 595-615.

Salmon, P. (1992). Achieving a PhD: Ten students' experience. Stoke-on-Trent: Trentham Books.

Subedi, B. (2006, September/October). Theorizing a 'halfie' researcher's identity in transnational fieldwork. *International Journal of Qualitative Studies in Education*, *19*(5), 573-593.

Sun, Q. (2004) To be Ren and Jun Zi: A Confucian perspective on the practice of contemporary education. *The Journal of Thought, 39*(2), 77–91.

Sun, Q. (2008). Confucian educational philosophy and its implication for lifelong learning and lifelong education. *International Journal of Lifelong Education*, *27*(5), 559-578.

Sun, Q. (2012). Learning for transformation in an international context: The implications of a Confucian learning model. In J. Groccia, M. Alsudairi, & W. Buskist (Eds.), *Handbook of College and University Teaching: A global perspective* (pp. 200-219).   Thousand Oaks, CA: Sage.

Taylor, A. (2007). Learning to become research professionals: The case of the Doctorate of Education. *International Journal of Teaching and Learning in Higher Education, 19*(2), 154-166.

Walker, G. E., Golde, C. M., Jones, L., Bueschel, A. C., & Hutchings, P. (2008). *The formation of scholars: Rethinking doctoral education for the twenty-first century*. The Carnegie Foundation for the Advancement of Teaching. San Francisco, CA: Jossey-Bass.

THE USE OF THE LEARNING CONTRACT WITHIN A UNIVERSITY SETTING IN AN ITALIAN UNIVERSITY

Monica Fedeli, Ph.D.[1]
Ettore Felisatti, Ph.D. [2]
Mario Giampaolo, M.A.[3]

ABSTRACT: The study elaborates how the original learning contract of Malcolm Knowles may be used in an Italian University setting. We introduced it in a master's degree course of the Department of Philosophy, Sociology, Pedagogy and Applied Psychology of the University of Padua. We examined the implications of Malcolm Knowles's theory, we studied his model of learning contract and then we tried to adjust it to the Italian system. This is the first attempt to apply the contract in academic courses in Italy. The analysis also shows the characteristics of the Italian academic system, of the master's degree and of the module in which the experimentation take place. The study was a real attempt to improve the tool and to adapt it to an Italian course that in this case was an integrated course conducted by three professors who made much effort to share the aims of their programs and to involve the students in the experimental phase. The results are very interesting and let us reflect on how to improve the contract and how to better involve the students. Last, but not least, the technology used has to be improved in order to become more user friendly, particularly in blended learning courses.

Theoretical Framework

In the book *Using Learning Contracts*, Malcolm Knowles argues that the learning contract (LC) is an alternative way to structure the learning experience. LCs aim to replace the content plan with a process plan, including how this content will be acquired by students (Knowles, 1989, p.39).

The theoretical and philosophical foundations of LCs are to be found, continues Knowles, in the theory and practice of independent study which originates from John Dewey's philosophy. The basic premise that characterizes the theory and practice of independent study is that the major goal of education is to transform normal learners into independent students. Independence is seen as a skill to be

---

[1]Monica Fedeli, Ph.D., is Assistant Professor and aggregate Professor at the University of Padua Italy in the Department of Philosophy, Sociology, Pedagogy and Applied Psychology. She is currently teaching Adult Learning Methodologies and Human Resource Development. E-mail: monica.fedeli@unipd.it.

[2]Ettore Felisatti, Ph.D., full professor of experimental pedagogy at the University of Padua Italy in the Department of Philosophy, Sociology, Pedagogy and Applied Psychology, he is currently President of a master degree course in "Planning and management of education, training and education". E-mail: ettore.felisatti@unipd.it

[3]Mario Giampaolo has master's degree in Psychology and is a Ph.D. student in Pedagogical Sciences. E-mail: mario.giampaolo@studenti.unipd.it, giampaolomario@gmail.com

developed through motivation, curiosity, self-sufficiency, self-direction, the ability to think creatively and critically, awareness of resources and the ability to use them. Independent Study theory was enriched by research and experimentation in the individualization of education, an approach that requires each student to achieve their own goals, and that education must be adapted to individual differences.

During the 1960s studies and research on self-directed learning contributed to enriching the theoretical foundations of LCs. These studies emphasize the concept of life-long learning and identify the main objective of education as the development of self-directed learning skills. The LC approach to education is consistent with a theoretical model of learning and education developed during the 1960s and 1970s: andragogy, the art and science of helping adults to learn (Knowles, 1989, p.41). The assumptions of this theoretical model are that adults need to know, need to be self-directed, need to take into account their experiences, need to gear learning to the learners' readiness to learn, need to organize learning on tasks and real life problems and need to be driven by an intrinsic motivation.

What are the benefits and limitations, however, that the LC as a planning tool provides during a course of study? According to Knowles, students become more involved in their learning, expand the amount of resources used, develop the skills to learn from their experiences and their lives, produce the most functional and validated evidence of their learning outcomes, replace the conventional rules imposed by teachers with self-discipline, increase the chances of getting constant feedback from the teacher and finally become less dependent on teacher resources. By contrast, in the situations where psychomotor or interpersonal skills are involved, if the student is completely unfamiliar with the content, if the student has an addictive personality, if institutions do not provide a strong contribution, if the educator does not redefine the roles and does not adopt an alternative reward system, the LC becomes an intolerable burden for the student.

In Italy Knowles's model of LCs is not yet applied in academic courses. We tried, in our work, to search for other experiments on this theme by other Italian researchers. Our first attempt utilized a simple search with the Google search engine inserting the Italian words "contratto d'apprendimento," "piano d'apprendimento" and the English words "learning contract in Italy." The results showed a thesis written for an Italian Master's degree at *"Università Cattolica del Sacro Cuore"* entitled *"Nurses and Training"* where we found a whole chapter on M. Knowles's model but no information on its application. Secondly we used the catalogue of the National library service searching for resources with the Italian words "contratto d'apprendimento," "piano d'apprendimento" and the English words "learning contract in Italy". The only resource we found was a book by Anna Maria Favorini titled *"Il contratto nella formazione e nell'apprendimento: esperienze educative e didattiche con l'analisi transazionale"* but it was more focused on the transactional analysis with patients in psychotherapy.

From our experience, we think that in Italy LCs are used differently. It is typically a document that educators write and students read in which there are contents and

characteristics of course modules. Nobody, except the educator, has the possibility to change it or to negotiate the level of influence of students in the class. We decided to use this tool to add quality to learning because, in accordance with Knowles, it acts on a basic law of human nature that people tend to feel committed in an activity or a decision if they play a part in making the decision or scheduling the task (Knowles, 1989, p.46).

Background and Context Description

To describe the context in which our experimentation was conducted at a macro level means describing the structure and articulation of courses and modules that make up the university system. In Italy it is appropriate to analyze the macro-system due to the fact that a level of autonomy with respect to course programs characterizes our system.

This autonomy allows the Ministry of Education, Universities and Research to establish criteria and objectives yet allows universities to design their degree programs matching the specific needs of the territory. This heterogeneity and the greater freedom of action, while creating uncontrollable consequences, makes it possible, more than in a centralized system, to have a greater openness to innovation and experimentation with more efficient educational tools. It is also necessary to describe micro level in the same context, (i.e., the description of the characteristics of the course and of education in which this work took place, the reactions of professors and the governance of the course) because it allows a better evaluation of our work.

The Macro Context

In its latest report, published in January 2011, the CNVSU (National Committee for the Evaluation of the University System), reported on the performance of our university system in the academic year 2009/2010. There are 95 universities in total, both state and private, across the country and the committee estimated that in 2009 they collected 13.2 million Euros.

The university system, in the academic year to which the report refers, had 5,493 degree courses, including bachelors and masters, and more than 159,000 course modules. The system, continues the CNSVU, (listing the main characteristics of the survey) employed about 114,000 people including professors and administrative staff at the end of 2010. These data help us understand the vastness of the system, the internal heterogeneity and complexity that any analysis of its characteristics will encounter. The data show a situation that started in 1999 with the "Bologna Process," where the university system has been affected by the global financial crisis, which has increased since the report, and as Italy prepares to accept decisions made in the latest Italian reform on higher education, namely the Law December 30, 2010, n. 240 "Rules for the organization of universities, academic staff and recruitment, delegation to the Government to enhance the quality and efficiency of the university system."

In 1999, the Ministerial Decree n. 509 established the criteria within which there is some flexibility in designing degree courses. The courses are built using credits (CFU) that quantify the hours of study required to complete the program of a module course. The introduction of CFU is one of the first innovations, which is evidence of the tendency to place the student and his learning ahead of the educator and methods of teaching (Luzzatto & Stella, 2010, p.16). The Ministerial decree introduced the "classi di corsi di studio" with the aim to give degree programs a unique value at the national level. Each "classe di corso di studio" sets minimum objectives and training activities with which universities must comply to reach the same legal value. To design degree courses professors will choose between basic, typical, related or supplementary modules from different areas.

The Ministerial Decree n. 509 in concert with the "Bologna Declaration" transformed most degree programs of a single cycle of 4 or 5 years into two cycles with the aim of aligning the Italian system with other European countries. The first cycle is called the "Triennial degree course" and has duration of three years; the second cycle is called the "Master of Science Degree" to be attended for a period of two years. The decree also defines the nature of the "first level master" (Bachelor's) and "second level master" (Master's degree) creating an anomaly in the European university system. Finally, the Decree provides a third cycle of education, which includes graduate and doctoral schools.

The Micro Context

The master's degree "Planning and management of education, training and education" is an online course with a blended teaching method. It prepares participants for promotion, organization, coordination and evaluation of educational services. The course aims to characterize the development of skills for the following job titles: manager of educational services and manager of educational projects, both in public and private sectors.

"Risorse umane, valutazione e gestione dei servizi educativi" is a collaborative module run by three professors. The first part of the module aims to study and practice assessment of human resources in organizations. The second aims to achieve a good level of knowledge in adult learning models, training and methodologies. The third aims to deepen themes such as evaluation and quality in organizations that provide educational, social and health services. The on-line workshops aim to develop skills of job analysis, educational design and evaluation of that design.

<div align="center">

Research Framework

</div>

The Research Issues

This experiment allowed students to be introduced to a training methodology that can be transferred to other learning situations that favor autonomy in learning. Secondly, the researchers have the willingness to experiment with didactic tools

that help learning to become more personal. Tools that allow negotiation between the roles of educators and student (Knowles, 1986. p.149), encourage partnership between these two roles and give students the opportunities to make their voices heard.

The research questions, which prompted our curiosity and our desire to innovate, are:

1. How is it possible to introduce LCs in the Italian university system?
2. If it is possible to use them as a tool for learning process planning, how can they be useful for students? The key feature that distinguishes this work is the implementation of the LC in a Learning Content Management System (LCMS), Moodle, which allows access to a LC and resources related to it at any time and from anywhere. For this reason our study also asks:
3. What results can be observed in the implementation of the LC in an online platform?

The Sample

The sample of participants, in our work, is not representative of the whole population of Italian university students who attend master's degree courses and for this reason it is not possible to generalize inferences from our results. This work can be included in the quasi-experimental studies class that analyzes the history of a specific case.

The class observed is composed of 48 students, with a very high percentage of females (46 F and 2 M). It was possible to divide the class into two groups based on profession. The first group, 57% of the class, is composed of schoolteachers. The remaining 43% are educators. The number of students who decided to use a LC was 37. The group of participants had an average age of 35.

The initial survey about learning needs allowed us to identify whether, in the two groups, there were differences in learning needs. Which group identified greater gaps in predetermined specific learning outcomes? The answer to this question: let us meet specific learning needs by providing a focus on the identified gaps. A T-test on the average answers of the two groups allowed the researchers to understand that there were no significant differences between school teachers and educators ($p > .05$).

The Implementation of the Learning Contract in an LCMS

The experiment involved students for a period of three months from 2 March 2012 to 6 June 2012. Before the module started, professors established learning outcomes that each student must acquire to complete the course module. To shift from competencies to learning outcomes was the first problem we had when introducing LCs into an established and well tested program like that of the

academic course module. In our experiment students couldn't choose their objectives so a LC was not a true personalization tool, which linked students to their work needs, but only a way to develop a learning process plan. The identification of the gap between the students' current levels and expected levels follows Malcolm Knowles's guidelines for the use of LCs (Knowles, 1990). In this phase students had the possibility, through an on-line questionnaire within the Moodle platform, to identify their needs indicating their level on a scale from 1 to 4 where 4 was the highest level achievable.

The presentation phase of the LC, a face to face meeting lasting 40 minutes, introduced the most important concepts of andragogy and the guidelines for compiling LC. The meeting continued with the explanation of some examples and finished with necessary answers to students' questions. In this phase we provided visual and textual resources stored on the on-line LCMS that allowed students to understand the aim of the LC and the way to create the tool. Students were able to learn the theoretical concepts and methods of completing a LC through 2 video lessons, 1 document of Knowles's guidelines for use of the Learning Contract in English and in Italian and 1 LC already filled in as example.

The LC compilation phase began with the translation of learning outcomes in learning objectives expressed in terms of content acquisition, behavior, or direction of growth. For each objective, students indicated resources (material and human) and strategies (techniques and tools) that would allow the achievement of identified goals. For each goal, students had to indicate the type of evidence they would produce to validate the effective achievement of the goal, and then they had to indicate the type and the meaning of evaluation they wanted to receive. Finally students had to assess the time needed to achieve each goal. In this phase students had a personal wiki page where they could change the content at any moment. The implementation of LCs through the wiki is problematic and is discussed below. Here it is important to emphasize that wikis made it impossible to use a table as the Knowles's model uses it, in this way wiki alters the normal compilation of the LC.

The researchers supported students by listening to their questions before lessons, especially during the second phase of module. More support was provided, however, through Moodle forums that allow group messages and private messages for one to one communication.

Data Collection and Analysis

The researchers used two different types of sources to collect data: (a) A test with 11 open and close-ended questions and (b) the LCMS statistics of students' access. The open questions of the test asked participants to express their point of view on the LC experience as a whole, to identify the strengths and weaknesses and to

indicate their opinions with respect to presentation and compilation phases. Close-ended questions asked in a more specific way about the characteristics of the tool (i.e., questions related to the LC ability to identify learning goals, to clarify and make explicit the learning outcomes, to develop a sense of awareness and control over their study). Close-ended questions give students the opportunity to answer on a four-point ordinal scale where 1 means never and 4 means always. We chose to use a scale with 4 levels to divide "undecided" into favorable and contrary (Lalla, 2001, p.6).

The second type of source allowed us to identify the number of clicks students made on LCMS to see resources and complete activities. Each time a student clicked on a link, the system stored the time and the date. The system allows researchers to collect data and analyze the frequency of access and to distinguish whether a student sees a resource or an activity and when they modify them. The type of data obtained by researchers is limited in its application because it does not allow inferences to be made about what students really do on the LCMS page. For example, a participant accessed his LC page, decided to open other resources and read that. In our case, the researchers focused their attention on open question response analysis using close questions and LCMS statistics to deepen their work.

The qualitative method of data analysis led to the textual analysis of a total of 8 pages containing 4,055 words. The analysis started by dividing student feedback into 2 categories: positive and negative judgments. Answers were later more specifically categorized. The categorization process conducted by researchers was a bottom up process because categories emerged from the text. The following are the **open-ended questions** completed by students:

What do you think about the experience of the Learning Contract? Please indicate strengths and weaknesses.

What are your impressions about the presentation phase of the Learning Contract? Please indicate strengths and weaknesses.

What are your impressions about the process of completing a Learning Contract? Please indicate strengths and weaknesses.

Findings

The initial data we analyzed addressed the answer to the open-ended question *"What do you think about the experience of the Learning Contract? Indicate strengths and weaknesses"*. We had a similar number of positive and negative judgments: 52% of ratings were positive, while 48% were negative. More specifically, positive student judgments were subdivided into "processes that LCs enable" and the "possibilities that the instrument allow to be realized," "ability to activate reflexive strategies" 31% "capacity to enable monitoring strategies" 8%, "ability to activate organizational strategies" 14% "opportunity for personal growth" 6% "opportunity to become aware of what has been learned" 11% "chance to clarify what has been learned" 8% "chance to focus on the content" 3%.

Students also recognized an important feature of the instrument was its "novelty" 19%.

It can help us to fully comprehend the nature of the positive judgments with the analysis of **closed-ended questions**. When asked "Do you think that the Learning Contract is an appropriate tool to clarify the results of this teaching?" 41% of students answered "always" and 14% answered "often," while 46% were divided between the options "never" and "rarely." When asked "Do you think that the Learning Contract is an appropriate tool to explain the results of this teaching?" 46% of participants answered "always" while 14% "often," 26 % "rarely" and the remaining 14% "never." Regarding the possibilities of becoming aware of what was learned we asked "Do you think that the Learning Contract is an appropriate tool to develop a sense of awareness on the subjects studied?" 31% responded "always," 49% answered "often," the remaining 20% was divided between "rarely" and "never." When asked "Do you think that the Learning Contract is an appropriate tool to develop a sense of control over the topics studied?" 23% answered "often," 51% "always," 20% "rarely" and 6% "never."

Negative aspects perceived by the students about the LC experience as a whole were classified into these categories: "the instrument has been applied differently from the original model" 21%, "the LC provokes negative feelings" 18%, "the LC is too complex" 33%, "the LC is too challenging" 15%, "the LC is useless" 9%. To better understand the two most important negative categories we carried out specific analysis. The opinions expressed by the students in the negative category "complexity of LC" show evidence of the "lack of time" because they were too busy with other course activities or with their professional life, the "difficulties in quantifying the time spent" for each goal, the "difficulty in identifying the appropriate lexicon" and the "difficulty in the use of the wiki tool." These reflections give rise to judgments that will be discussed later in the article. The second negative category "Misapplication, instrument applied differently from the original model" refers to a different application of Knowles' model that caused problems for the effective application of the instrument; this difference was due to the nature of the micro context. Negative judgments relate in particular to the "difficulty in translating outcomes into objectives" and "the uselessness" found in filling the tool.

To the question "What do you think about the way to introduce Learning Contract to the class?" 42% gave positive judgments while 58% gave negative judgments. More specifically, students' judgments were divided into "clarity of tutor" 50%, "usefulness of video" 32%, "usefulness of resources" 5%, "usefulness of the forum" 5% and "motivation of the tutor" 9%. Negative aspects perceived by the students about the way the Learning Contract was introduced were "misunderstanding of the task" 94% (i.e., more explanation requested or the unclear purpose of the tool) and the "low number of resources" 6%. These results were further qualified by performing an analysis of quantitative data in order to form an idea of the real use of available resources. The LCMS stored a number of accesses which were divided into "number of views - video lessons" 135, "number of views - resources" 345, "number of views - forum" 2,092 and "number of edits - forum" 84.

To the question "What do you think about the process of completing LC?" 38% gave positive judgments while 62% gave negative judgments. Positive judgments were divided into "ability to activate reflexive strategies" 36%, "ability to activate organizational strategies" 16%, "opportunity for clarifications of what has been learned" 4%, "opportunity to become aware of what has been learned" 4%, "possibility of control on what has been learned" 4%, "possibility of focusing on what has been learned" 4%, the "availability of tutors" 20%, the "usefulness of video" 8% and the "Use of wiki as a good tool" 4%. The researchers also divided negative judgments into different categories: "LCs evoke negative feelings" 10%, "LCs are too complex" 35%, "LCs produce over commitment" 20%, "LCs are an unnecessary practice" 10%, "use of wiki as a bad tool" 5% and "misapplication of LCs" 20%. More specifically, related to the filling phase, researchers asked: "Do you believe that the LC is an appropriate tool to develop a process to identify your learning objectives?" 17% of participants answered "always" while 57% "often", 23 % "rarely" and the remaining 3% "never". Finally, researchers used Moodle statistics to analyze the number of visits to the LC page: the wiki was edited 1,261 times and was viewed 6,654 times. Students also went to see information on how to use wiki 62 times.

Discussion

One of the first findings according to the professors and tutors was that the learning contract is something perceived as a new tool and students have to spend a lot of time to fulfill it. This means that our academic system sometimes seems cast in stone. So it is not easy to begin the process of change in the direction of facilitating the dialogue among professors and students and between study and work-place. This could be an opportunity for our system to develop in that direction and also to find more links with professionals.

Another important issue to consider is that we (professors) are a very good integrated group, and it was easy to share considerations, to take decisions and to improve the tool according to our perception, we are used to working together and we think this is a good base from which to continue on.

This was also the reason we hoped our students would react better; instead, 48% of them considered the instrument, in general, too complex, so the issue we have to face is complexity, because our students are not used to sharing their learning outcomes with others, to working in groups and with other colleagues. This was a great opportunity to promote group work and above all learning in a group from different professionals and learning experiences. In reflecting on the assumptions of andragogy, we are of the opinion that in this case we have also to consider the group dimension, which is fundamental to adult learning. We think, it's important to highlight, that Knowles's theory considers learning not just for individual benefit, but to improve working of groups and organizations.

It is also important to reflect on how LC Knowles' model was implemented in a LCMS. Initially researchers focused on which tool might be the best to present LCs to students.

It was not possible to implement LCs within the students personal page so the technical staff identified, as an alternative, the creation of a wiki in which students had a page to write their LC.

There were two major problems in the use of wiki: the first was about the spatial alteration in the way of compilation, the second was the difficulty in formatting the text on the page. In Knowles's model students compile the contract within a table divided into columns, for each learning objective students compile resources, evidence and all other features horizontally. In our wiki was not possible to create a table and the students' compiled objectives, resources, evidence evaluation and time vertically as on a normal page. The second problem was that students did not have a friendly text editor to write on the wiki and they formatted words titles and subtitles following difficult syntax rules. These two problems contributed to create confusion in the layout of LCs, also a less clear structure of the LCs. The researchers concluded that wiki was not a good tool for the implementation of the LC. In the future we will try to develop two different types of software. A learning objective to embed on a LCMS and an application to use the LC on a mobile device.

Another important dimension is the narrative part we added to the original format of the contract, unforeseen in the original one. It helps our students to retrace their development and to foster their cognitive/affective/behavioral growth in this process. It was a good practice to reflect on the process, and to formulate new opinions about the use of the contract.

The goals of narrative part and reflection were:

What do you think about the process of completing LC?
Which, according to you, are the strengths and weaknesses of learning contract?
What are your suggestions to improve the tool?
What are your perceptions in filling the contract? Please identify the strengths and the weaknesses of the process of defining your learning objectives?
In which sense was it of benefit to you and to your learning?
Could you please suggest to us some improvements for the tool?

These were our key points of reflection that has given us the opportunity to rethink it and to change what did not work. These questions were designed to encourage the analytic phase towards more complex understandings of the issues involved in the experience.

Lessons Learned

This study showed that the majority of students perceived LC as a tool that allows them to reflect, to control and to have a sense of awareness of their learning process. It allows them the possibility to clarify and explain their learning results.

Dividing the LC process into two phases, the introduction and the compiling one, we have found that the most important problems happened during the compiling process. The most important negative judgments the complexity and the misapplication of the tool especially during compiling, and the misunderstanding of the task during the presentation of the tool.

Our Reflections

- First of all we have decided to use a learning contract based on learning results that each student has to reach, and not on competencies that students need for their work.
- Secondly, students did not have the possibility of really personalizing their learning; they only learned how to create the LC. So it was difficult for them to understand the sense of the tool.
- Wiki is not the best tool we may use to implement the LC. We hope to create some different applications for computer or mobile device in the future. We learned that the academic system has been positively influenced by LC for both the Dean of the Master Degree course and others professors.

Our next aims for the activities we will launch next year to improve the use of learning contract are:

1. To involve the more active students of this year in the proposal for the next year, to let the new students know better the positive effects of the use of the contract on their learning process and in this way to motivate them better.
2. To develop a better evaluation system of the evidences produced by the students
3. To find the possibility of integrating the learning contract with other tools, for example Portfolio.
4. To find the possibility to transfer what is learned in Academia into the working context.
5. To develop a user friendly tool, tailor-made to the real needs of the students.
6. To create a community of students and professors to discuss the tool, but above all the:
    a) learning experiences of students who used the contract
    b) lessons learned to improve the use and the processes
7. To create a discussion space to involve other professors of the same university or from other universities to better personalize the learning process according to the assumptions of Malcolm Knowles.
8. To enlarge the discussion at an international level and above all to create a space for discussion with our American colleagues, that support us with constant devotion.

References

AA.VV. (2002), *Professione formazione*, Milano, Italy: Franco Angeli.

Cranton P. (2006). *Understanding and promoting transformative learning: A guide for educators of adults*. San Francisco, CA: Jossey-Bass.

Di Nubila, R. D. (2005). *Saper fare formazione, Manuale per giovani formatori*, Pensa Multimedia, Lecce.

Di Nubila, R.D., & Fedeli M. (2010*). L'esperienza: quando diventa fattore di formazione e di sviluppo*, Pensa Multimedia, Lecce.

Dirx, J.M. (1998). Transformative learning theory in the practice of adult education: An overview. PAACE *Journal of Lifelong Learning, 7,* 1-14.

Dirx, J.M. (2000). *Transformative learning and the journey of individuation*, Clearinghouse Digest, *223* (ERIC Document Reproduction Service No.ED448305).

Fedeli, M., (2008). *Come generare valore nella formazione degli adulti,* Pensa Multimedia, Lecce.

Fedeli M. (2010). Appunti di viaggio. Il valore della riflessione e dell'esperienza nel processo di apprendimento lifelong. *FOR Rivista per la formazione*, n. 85, Franco Angeli, Milano.

Fedeli, M. (2011). Dalla metodologia alle metodologie esperienziali. Nuove sfide per i formatori. *FOR, Rivista per la Formazione*, n. 86, Franco Angeli, Milano.

Fedeli, M. (2011). Dialogo in Andragogia. Intervista a John Henschke. *FOR, Rivista per la Formazione*, n.86, Franco Angeli, Milano.

Fedeli, M., (2011). Appunti di viaggio. Il valore della riflessione nel processo di apprendimento lifelong. *FOR, Rivista per la Formazione*, n.85, Franco Angeli, Milano.

Henschke, J.A. (1999). Historical antecedents shaping the terms of performance and learning and their relationships in human resources development: An exploratory study. *Proceedings of the AHRD Conference*, Arlington, VA.

Henschke, J. A. (2009). Strengthening A global perspective on andragogy: An update for 2009." A Paper Presentation Session for the Commission of Professors of Adult Education (CPAE) Conference, Cleveland, OH.

Henschke, J. A. (2010). *Bringing the history and philosophy into a more comprehensive understanding world-wide: A 2010 Update* Session for the Dialogues in Andragogy Special Interest Group, Commission of Professors of Adult Education (CPAE) Conference, Clearwater Beach, FL, October, 2010

Henschke, J. A. (2011). Considerations regarding the future of andragogy. *Adult Learning, 22*(1), 34-37.

Houle, C.O. (1996).. *The design of education* (2nd ed.). San Francisco, CA: Jossey-Bass.

Jaoui, H., (2000). *La comunicazione pratica al servizio delle imprese*, Milan, Italy: Franco Angeli.

Jarvis, P. (1984). Andragogy: A sign of the times. *Studies in the Education of Adults, 16,* 32–38.

Jarvis, P. (2002).. *The theory and practice of teaching*. London: Rutledge, Taylor and Francis Group.

Knowles, M.S. (1989).. *Using learning contracts*. San Francisco, CA: Jossey-Bass Publishers.

Knowles, M. S. (1989). *The making of an adult educator: An autobiographical journey*. San Francisco, CA: Jossey-Bass Publishers.

Knowles, M. S., (1973).. *The adult learner: A neglected species*. Houston, TX: Gulf Publishing.

Knowles, M. S., (1975).. *Self-directed learning: A guide for learners and teachers*. New York, NY: Association Press.

Kolb D. A. (1984). *Experiential learning: Experience as the source of learning and development*, Upper Saddle River, NJ: Prentice Hall.

Kolb, D. A., & Kolb, A.Y. (2005). Learning styles and learning spaces: Enhancing experiential learning in higher education. *Academy of Management Learning & Education*, *4*(2), 193-212, University of Wisconsin-Oshkosh.

Kreber C. (2004). An analysis of two models of reflection and their implications for educational development, *International Journal for Academic Development, 9*(1), 29-49.

Lalla M. (2001). La scala di Likert per la valutazione della didattica. In *Rivista Italiana di Economia Demografia e Statistica,* n. 4, pp.149-175.

Le Boterf, G.(2004). *Costruire les compétences individuelles et collectives,* Edition d'Organisation, Paris.

Lewin, K. (1935). *A dynamic theory of personality*, New York, NY: McGraw-Hill.

Lewin, K. (1942). Field theory and learning. First yearbook of the *National Society for the Study of Education*, Part II, pp. 215-239.

Luzzato, G., & Stella, A. (year). L'intreccio tra riforma didattica e Processo di Bologna. In *Lo spazio europeo dell'istruzione superiore,* Universitas Quaderni 25, Roma

Maehl, W. (2000). *Lifelong learning at its best: Innovative practices in adult credit programs*. San Francisco, CA: Jossey-Bass Publishers.

Merriam, S. (2004). The changing landscape of adult learning theory. In J. Comings, B. Garner, & C. Smith (Eds.), *Review of adult learning and literacy: Connecting research, policy, and practice* (pp.199-220). Mahwah, NJ: Lawrence Erlbaum Associates.

Merriam, S. B. (2001, Spring). Andragogy and self-directed learning: Pillars of adult learning theory. The New Update on Adult Learning Theory. *New Directions for Adult and Continuing Education* no. 89, pp. 3–13.

Merriam, S. B., & Caffarella, R. S. (1999) *Learning in adulthood. A comprehensive guide*. , San Francisco: Jossey–Bass.

Mezirow, J. (1981, Fall). A critical theory of adult learning and education. *Adult Education*, *32*(1), 3–24.

Mezirow, J. (1991) *Transformative dimensions of adult learning*. Press, San Francisco, CA: .

Moon A. J. (2004), *Handbook of reflective and experiential learning*. New York, NY: Routledge FalmerNew York.

Reason, P. (1988). *Human inquiry in action: Developments in new paradigm research.* London: Sage Publications.

Rebora, G., & Turri, M. (2008). La governance del sistema universitario italiano: 1998-2008, Liuc Papers n. 221, Serie Economia Aziendale 32.

Schoen, D. (1983). *The reflective practitioner: How professionals think in action.* London: Temple Smith.

Theureau, J., (2002). *Le cours d'action: anlyse sémiologique. Essai d'une anthropologie cognitive située*, Berne, Switzerland: Peter Lang.

Tosey, P. (2002). Experiential methods of teaching and learning. In P. Jarvis (Ed.), *The theory & practice of teaching* (pp. 136-142). London: Routledge, Taylor and Francis Group.

THE CROSS-CULTURAL READINESS EXPOSURE SCALE (CRES)

Emmanuel Jean Francois, Ph.D.[1]

ABSTRACT: The Cross-cultural Readiness Exposure Scale (CRES) was developed from a grounded theory of intercultural interactions. The initial items were generated from focus groups involving undergraduate and graduate students in the United States. The items were pilot tested on a convenience sample of graduate students, administrators of international education programs, and faculty members of postsecondary education institutions in Australia, Canada, Cape Verde, Chile, China, Columbia, England, France, Ghana, Haiti, Kenya, Mexico, Scotland, South Africa, South Korea, Spain, and the United States. The CRES had sufficient validity and reliability, and can be used to assess the effectiveness of intercultural interactions in study abroad programs or assignments in a foreign country.

Introduction

Traveling for assignment abroad or studying abroad requires the ability to adjust to a new cultural environment. In other words, one should be able to respond appropriately to encounters of other cultures in order to experience meaningful intercultural communications. A lack of cross-cultural readiness may affect one's capacity to engage in effective cross-cultural interactions while being overseas. This study aimed to develop a scale to measure the main components of Cross-Cultural Readiness Exposure on separate subscales, with the intention of summing the subscale scores to create a total score that would represent a participant's overall level of cross-cultural readiness. To this end, the inquiry process proceeded by asking, "What are the factors that may be associated with one's readiness for cross-cultural exposure?"

Background: Cross-Cultural Readiness

Cross-cultural readiness exposure refers to one's ability to alter or adapt his/her cultural behavior based on the cross-cultural context (Dalton, Ernst, Deal, & Leslie, 2002). Cross-cultural readiness has become more and more critical, because globalization of communication has transformed the interactions and interrelations among people, nations, and cultures, thus altered the way people communicate to others around the world, especially when studying, working, or doing business in a foreign country (Gannon, 2004; Schmidt, Conaway, Easton, & Wardrope, 2007). Consequently, anyone interacting with others in a cross-cultural context or setting should be prepared or have some level of readiness for exposure to cultural differences, given the potential for misunderstanding and ineffective interactions (Tuleja, 2005). Cross-cultural exposure has positive influence on the development of one's cultural awareness, especially with respect to a better understanding of other's culture, experiences, and behavior. The readiness to interact and accommodate effectively with people from different cultural backgrounds is very critical for students, faculty, and educators who have to deal with international education involvement (Martin & Nakayama, 2007).

_____

[1]Emmanuel Jean Francois, Ph.D., Assistant Professor, University of Wisconsin Oshkosh. 800 Algoma Blvd, NE 513, Oshkoh, WI 54901 Email: jeanfrae@uwosh.edu Tel. (920) 424-2389.

According to Brinkmann and van Weerdenburg (2003), cognitive competence and behavioral effectiveness are essential for cross-cultural exposure. The concept of cognitive competence refers to the knowledge of appropriate communication behavior. Behavior effectiveness implies the ability to match expected outcomes of cross-cultural exchange with appropriate communication. In other words, there some prerequisites that can be instrumental for effective cross-cultural interactions. Such prerequisites can foster a certain level of readiness that can enhance individual self-efficacy before an immersion or exposure in a cross-cultural setting, especially in a foreign country. Variables such as tolerance (Tucker & Baier, 1982), respect for other beliefs (Wiseman, Hammer, & Nishida, 1989), flexibility and empathy (Dodd, 1987) are related to readiness for effective cross-cultural exposure. The less bias one has about other cultures, the more it is possible to interact in meaningful way with people from different cultural backgrounds (Jean Francois, (2010)

Lustig and Koester (2006) argue that one can be highly competent and effective in one situation and be moderately competent and effective in another situation. Therefore, a state or level of readiness for cross-cultural readiness does not necessarily guarantee effective intercultural interactions or communications. However, assessing such readiness is a good place to start. This can enable one to take actions to compensate for bias, if any, or increase awareness about one's assets for meaningful cross-cultural interactions. In fact, Harris, Moran, and Moran (2004) found that cultural adjustment is associated with intercultural effectiveness.

Scale Development

An initial list of 58 items related to intercultural readiness when traveling to a foreign country was generated based on literature review and exploratory interviews with a dozen administrators of study abroad programs. The items were categorized in two themes based on their similarities with cultural relativism or ethnocentrism. An instruction statement and a likert-type scale was added, asking potential respondents to rate their level of agreement with each item, on the extent to which they (a) strongly agree, (b) agree, (c) neutral, (d) disagree, and (e) strongly disagree. Two focus groups of 9 participants each were conducted with students selected on a convenient basis, in order to generate additional items. Participants were international students from Central America and the Caribbean, attending an international program on community leadership. Based on feedback received from the focus groups, 6 items were removed due to their irrelevancy and redundancy. Participants in the focus groups made recommendations that enabled revision of the remaining 52 items for clarity and potential for cultural bias. A panel of 8 professors teaching courses such as cross-cultural competence, research design, globalization and higher education, and international education, were asked to (a) review the items for clarity and consistency, (a) make recommendations for retention or rejection, and (c) suggest corrections for retained items (if needed) or new items to be included in the scale. The panel suggested nine sub-themes and a level of agreement on 45 of the 52 items. The nine sub-themes were: (a) racism bias, (b) discrimination bias, (c) ethnocentrism bias, (d) prejudice bias, (e) stereotype bias, (f) international curiosity, (g) cultural relativism, (h) intercultural communication, and (i) intercultural sensitivity. Table 1 provides a concise definition of each sub-theme:

Table 1

Definition of Cross-cultural Readiness Exposure Sub-themes

Sub-theme	Definition
Racism bias	Personal preference that inspires an individual in making or supporting unfair judgment about others based on their race.
Discrimination bias	Personal preference for giving or supporting differential treatment to others based on an unfair demographic categorization.
Ethnocentrism bias	Personal preference for judgment or supporting judgment that consider some ethnic groups or cultures as inferior in comparison to other ethnic groups or cultures that are considered as superior.
Prejudice bias	Personal preference for rigid or unfavorable attitudes toward a particular group without regard to facts.
Stereotype bias	Personal preference for preconceived or oversimplified generalizations regarding the beliefs or behaviors of a particular group.
International curiosity	Curiosity to seek information about foreign countries and cultures.
Cultural relativism	An understanding or support for the idea that there is no right or wrong culture, no inferior or superior culture, and cultural practices, experiences and behaviors should be examined in the context of a particular culture.
Intercultural communication	Ability to communicate either verbally or non-verbally with people from different cultural backgrounds or experiences
Intercultural sensitivity	Ability to show tolerance, respect, appreciation, flexibility, understanding, and empathy when interacting with individuals from different cultural backgrounds.

The sub-themes could be easily categorized in factors that may deter cross-cultural readiness exposure (racism bias, discrimination bias, ethnocentrism bias, prejudice bias, and stereotype bias) and factors that may foster cross-cultural readiness exposure (international curiosity, cultural relativism, intercultural communication, and intercultural sensitivity).

Pilot Testing of Items for the CRES

The 45 items were used in a pilot testing, which involved 12 undergraduate and graduate students at a large Southern university of the United States. Participants answered a series of open-ended questions about processes relevant to cross-cultural readiness, tailored to explore each of the main components of the construct. The purpose of the sessions was to identify how to identify whether an individual is ready for cross-cultural interactions. Participants were asked to express their level of agreement with each of the 45 items. Participants then gave feedback about the items in terms of their comprehensibility and relevance to the topics just discussed in the group. Participants were instructed to check any items that seemed unclear or confusing. Any item that was checked at least by two

participants was removed from the pool. Also, participants were asked to confirm or infirm (?) each retained item based on the extent to which such item will contribute to the measurement of at least one facet of an individual readiness for effective cross-cultural interactions.

Methods: Participants and Procedures

A total of 387 participated in testing the scale. Participants were selected on a convenient basis in settings such as university campuses and academic conferences. Some participants completed a hard copy questionnaire. Other participants completed the questionnaire online, through survey monkey. About 70% of the participants were females and 30% were males. Also, 25% of the participants were undergraduate students, 56% were graduate students, 10% were administrative staff working in international education programs, and 9% were college faculty members. The majority of the participants were citizens (70%) or residents (88%) of the United States. The remaining of participants were citizens or residents of Australia, Canada, Cape Verde, Chile, China, Columbia, England, France, Ghana, Haiti, Kenya, Mexico, Scotland, South Africa, South Korea, and Spain. The age groups of the participants were diverse, with 11% under 25 years of age, 37% aged 25-34, 35% aged 35-44, and 17% 45 years or older.

Results

Data were screened to ensure the validity of the observations. As a result, the researcher removed from the sample any observation with one or more incorrectly answered validity items. The data were analyzed for normality (skewness and kurtosis) and reliability (Cronbach's alpha). A total of 9 items were excluded from the analyses because they had skewness or kurtosis greater than 2.00. A two-tailed alpha level of .05 was set a priori and used for all statistical tests. The Cronbach's coefficient alpha value for the entire scale was .79. This is a reasonable Cronbach's alpha value based on the criteria suggested by George and Mallery (2003). All 36 retained items of the CRES have good alpha values as well. Table 2 provides means, standard deviation, and factor loading for each item.

Table 2
Items and Factor Loadings for CRES Subscale Factors

#	Item	*M*	*SD*	*Factor loading*
1	Developing countries would have no political problems if they fully adopted an European or American system of democracy.	2.57	1.010	.791
2	Racism is still an issue in many parts of the world.	4.35	1.071	.800
3	People who have completed their prison time should not be denied any social, economic, or political opportunities.	3.68	1.148	.787
4	People in poor countries tend to have relatively low self-esteem.	2.10	.890	.789

5	Sometimes discrimination is justifiable.	1.96	1.100	.792
6	I would seize the opportunity to attend an activity on international topics or issues, learn a foreign language, or participate in a program abroad.	3.85	.995	.780
7	If I judge people based on my own cultural standards, I will make inappropriate judgments about their cultural behaviors.	4.15	1.069	.791
8	I have the ability to quickly develop relationship with someone from a different cultural background that I meet for the first time.	3.23	1.160	.793
9	I always ask people questions to better understand their cultural values.	4.08	.807	.790
10	It is naturally better to marry someone from my race.	2.18	.977	.792
11	I never miss an opportunity to learn about the history, life style, or culture of people from other countries.	3.85	1.080	.781
12	Older people lose the ability to learn.	1.90	.988	.777
13	Some countries have some silly food taboo.	2.61	1.090	.780
14	Study abroad programs have no academic value.	2.64	.790	.780
15	I always seize an opportunity to have a conversation with someone from another country or culture.	3.84	.962	.789
16	No matter what people say, most traditional religious rituals are simply unacceptable.	3.04	1.002	.775
17	I am willing to learn as many languages possible.	3.80	1.075	.792
18	I can work productively with people who have strong cultural differences with me.	4.25	.671	.790
19	Modern life style is obviously far superior to that of many traditional societies.	2.63	.918	.775
20	Most of the time people tend to over-react about discrimination.	2.68	1.272	.777
21	If I have to work with someone from a different culture, I will pay attention to word or attitude that may be considered offensive by that person.	3.29	1.080	.781
22	Employers should have the freedom to hire employees from ethnic groups or races of their choice.	2.25	1.315	.779
23	It is more convenient for people of same racial or ethnic backgrounds to socialize together.	2.70	1.166	.776
24	Study abroad, learning about other countries, cultures, or global issues have no value for people who plan to work only in their own country.	2.28	1.262	.795
25	My country would be friendlier if there were less	1.73	.939	.785

	ethnic groups.			
26	Each culture is unique and should be judged accordingly.	4.28	1.022	.805
27	People who are gay, lesbian, or bisexual should hide their sexual orientation.	2.49	1.289	.773
28	I have no bad feelings about the beliefs, values, and practices of people from other countries.	3.66	1.115	.801
29	Some races are obviously smarter than others.	1.60	.986	.774
30	People who are suffering because of their own bad decisions should not expect to receive public assistance.	2.05	1.008	.784
31	Women who like activities that are traditionally dominated by men are likely to be lesbians.	1.58	.889	.777
32	I am not willing to work in group with people who do not show up on time to a meeting.	1.54	.852	.774
33	Judgment made about an unknown culture is likely false, misleading, and arbitrary.	4.03	1.066	.783
34	People of some races work harder than others.	2.37	1.228	.782
35	To better understand the behavior of people from other countries, one needs to understand their norms and values.	4.18	.839	.788
36	It is very difficult for me to understand why some societies are still attached to some old cultural practices.	2.53	1.095	.769

Also, the subscales have reasonable Cronbach's alpha values. As Table 3 indicates, internal consistency reliability was .71 for racism bias, .95 for discrimination bias, .74 for ethnocentrism bias, .83 for prejudice bias, .80 for stereotype bias, .77 for international curiosity, .888 for cultural relativism, .81 for intercultural communication, and .89 for intercultural sensitivity. All the items in each subscale had loadings that are greater than .60.

Table 3
Subscales Cronbach's Alpha Values

Scale/ item	Chronbach's alpha
Racism bias	**.71**
Racism is still an issue in many parts of the world.	.87
It is naturally better to marry someone from my race.	.65
Some races are obviously smarter than others.	.68
People of some races work harder than others.	.67
Discrimination bias	.88

Sometimes discrimination is justifiable.	**.95**
Most of the time people tend to over-react about discrimination.	.79
Employers should have the freedom to hire employees from ethnic groups or races of their choice.	.77
My country would be friendlier if there were less ethnic groups.	.78
Ethnocentrism bias	**.74**
Developing countries would be better off if they fully adopted the European or American model of democracy.	.86
Some countries have some silly food taboo.	.70
Modern life style is obviously far superior to that of many traditional societies.	.72
It is very difficult for me to understand why some societies are still attached to some old cultural practices.	.69
Prejudice bias	**.83**
People who have completed their prison time should not be denied any social, economic, or political opportunities.	.96
It is more convenient for people of same racial or ethnic backgrounds to socialize together.	.68
People who are gay, lesbian, or bisexual should hide their sexual orientation.	.67
People who are suffering because of their own bad decisions should not expect to receive public assistance.	.66
Stereotype bias	**.80**
People in poor countries tend to have relatively low self-esteem.	.86
Older people lose the ability to learn.	.68
No matter what people say, most traditional religious rituals are simply unacceptable.	.67
Women who like activities that are traditionally dominated by men are likely to be lesbians.	.78
International curiosity	**.77**
I would seize the opportunity to attend an activity on international topics or issues, learn a foreign language, or participate in a program abroad.	.81
I never miss an opportunity to learn about the history, life style, or culture of people from other countries.	.68
Study abroad programs have no academic value.	.65
Study abroad, learning about other countries, cultures, or global issues have no value for people who plan to work only in their own country.	.74
Cultural relativism	**.88**
If I judge people based on my own cultural standards, I will make inappropriate judgments about their cultural behaviors.	.97
Each culture is unique and should be judged accordingly.	.79
Judgment made about an unknown culture is likely false, misleading, and arbitrary.	.76
To better understand the behavior of people from other countries, one	.77

needs to understand their norms and values.	
Intercultural communication	**.81**
I have the ability to quickly develop relationship with someone from a different cultural background that I meet for the first time.	.84
I always seize an opportunity to have a conversation with someone from another country or culture.	.72
I am willing to learn as many languages possible.	.70
I am not willing to work in group with people who do not show up on time to a meeting.	.80
Intercultural sensitivity	**.89**
I always ask people questions to better understand their cultural values.	.93
I can work productively with people who have strong cultural differences with me.	.81
If I have to work with someone from a different culture, I will pay attention to word or attitude that may be considered offensive by that person.	.81
I have no bad feelings about the beliefs, values, and practices of people from other countries.	.86

Conclusion

The purpose of this study was to develop a scale to assess the readiness for exposure to cross-cultural settings, particularly in a foreign country. The construct of nine factors of the Cross-cultural Readiness Exposure Scale (CRES) was derived from literature review and discussions among panels of experts. The CRES has sufficient construct validity and reliability to be further tested, for example in research related to students participating in study abroad programs or professional who are preparing to travel for overseas assignments. On the other hand, international education administrators can use the CRES as an assessment tool to help participants uncover biases related to readiness for cross-cultural interactions. Zimmerman (1995) argued that contact with host national is one of the most important predictive factors for successful adaptation to a new culture. Obviously, one must be cross-culturally ready and prepared in order for such contact to be effective or successful. The CRES can provide information to make such assessment at the pre-departure stage. The sample involved in the study was homogeneous to some extent, because the majority of the participants were either citizens or residents of the United States. Further studies may help confirm the validity and reliability of the CRES.

References

Brinkmann U., & van Weerdenburg, O. (2003). A new approach to intercultural management training: Building intercultural competence. *IHRIM Journal, 7,* 63-68.

Dalton, M., Ernst, C., Deal, J., & Leslie, J. (2002). *Success for the new global manager: What you need to know to work across distances, countries, and cultures*. San Francisco, CA: Jossey-Bass.

Dodd, C.H. (1987). An introduction to intercultural effectiveness skills. In C.H. Dodd & F.F. Montalvo (Eds.), *Intercultural skills for multicultural societies* (pp. 3–12). Washington DC: SIETAR International.

Gannon, M. J. (2004). *Understanding global cultures: Metaphorical journeys through 28 nations, clusters of nations, and continents*. Thousand Oaks, CA: Sage Publications.

George, D., & Mallery, P. (2003). *SPSS for Windows step by step: A simple guide and reference, 11.0 update* (4th ed.). Boston, MA: Pearson Education.

Harris, P. R., Moran, R. T., & Moran, S. (2004). *Managing cultural differences* (6th ed.). New York, NY: Elsevier.

Jean Francois, E. (2010). *Global education on trial by U.S. college professors.* VDM-Verlag: Germany.

Lustig, M. W., & Koester, J. (2006). *Intercultural competence: Interpersonal communication across cultures* (5th ed.). Boston, MA: Allyn & Bacon.

Martin, J. N., & Nakayama, T. K. (2007). *Intercultural communication in contexts* (4th ed.). Boston, MA: McGraw Hill.

Schmidt, W. V., Conaway, R., Easton, S.S., & Wardrope, W.J. (2007). *Communicating globally: Intercultural communication and international business*. Thousand Oaks, CA: Sage Publications.

Tucker, M. F., & Baier, V. E. (1982). Research background for the Overseas Assessment Inventory. Paper presented to the SIETAR International Conference, San Antonio, Texas.

Tuleja, E. A. (2005). *Intercultural communication for business.* Managerial communication series, 6. Mason, Ohio: Thomson South-Western.

Wiseman, R. L., Hammer, M. R., Nishida, H. (1989). Predictors of intercultural communication competence. *International Journal of Intercultural Relations, 13*, 349-370.

Zimmerman, S. (1995). Perceptions of intercultural communication competence and international student adaptation to an American campus. *Communication Education, 44*, 321-335.

INTERNATIONAL HISTORY AND PHILOSOPHY OF ANDRAGOGY: ABBREVIATED FOR 2012 WITH NEWER PERSPECTIVES AND INSIGHTS

John A. Henschke, Ed. D. [1]

ABSTRACT: This updated History and Philosophy of Andragogy is mainly limited [with a few exceptions] to a chronological history and the accompanying philosophy of andragogy, in line with when the English language documents were published and personal descriptions of events were recorded. Some of these documents, however, present aspects of the events and ideas which recount the years and contexts prior to the time in which they appeared in published form. To date, nearly 400 documents have been discovered, but space limitations in this paper allowed the inclusion of only a fraction of that number. Each of 14 time periods is articulated with selected works.

Early Appearances of Andragogy: 1833-1927

The term 'andragogy', as far as we know, was first authored by Alexander Kapp (1833), a German high school teacher. In the book entitled '*Platon's Erziehungslehre'* (*Plato's Educational Ideas*) he describes the lifelong necessity to learn. He turns his attention to adulthood – Andragogy or Education in the man's age [a replica of this may be viewed at the following website: http://www.andragogy.net]. The term andragogy lay fallow for many decades. Nonetheless, in the 1920s Germany became a place for building theory and another German (Rosenstock-Huessy) resurrected the term (Reischmann, 2004). Rosenstock-Huessy (1925) posed andragogy as the only method for the German people and Germany, dispirited and degenerated in 1918 after World War I, to regenerate themselves and their country. He suggested that all adult education (andragogy), if it is to achieve anything original that shapes man, which arises from the depths of time, would have to proceed from the suffering which the lost war brought them.

About the same time, Lindeman (1926) from the USA traveled to Germany and became acquainted with the Workers Education Movement. He was the first to bring the concept to America that andragogy is the method for teaching adults. The term was published in English only a few times in the first 100 years it existed. However, the use of andragogy increased in the almost eighty years that followed, which brings us up to the writing of this article.

---

[1]John A. Henschke, Ed. D., studied with Malcolm S. Knowles at Boston University (BU). He wrote his doctoral dissertation at BU on Malcolm's contribution to the theory and practice of adult education up through 1972. John retired after 39 years with University of Missouri – Associate Professor of Adult Education in the College of Education at the University of Missouri-St. Louis; and, Continuing Education Specialist in the East Central Region of the University of Missouri Extension. He is now Associate Professor and Chair of the Andragogy Emphasis Specialty Doctoral Program , School of Education, Lindenwood University, St. Charles, MO 63301-1695;   E-Mail: JHenschke@lindenwood.edu ; Phone: 636-949-4590 [Work]; Phone: 314-651-9897 [Cell]. Andragogy Websites: http://www.lindenwood.edu/education/andragogy.cfm   and   http://www.umsl.edu/~henschke

Andragogy's Second American Appearance and its Foundation Being Established: 1964-1970

Another extensive period of time elapsed until the term andragogy was published in English. This time, it appeared in Great Britain. Simpson (1964) proposed and issued a call that andragogy could serve as a title for an attempt to identify a body of knowledge relevant to the training of those concerned with Adult Education. Knowles (1970) indicated that he acquired the term in 1967 from Dusan Savicevic. [It was actually in 1966 (Sopher, 2003)]. However, after becoming acquainted with the term, Knowles infused it with much of his own meaning garnered from his already extensive experience in adult education.

Movement Toward Applying Andragogy to Human Resource Development: 1971-1973

Furter (1971), from France, proposed that universities recognize a science for the training of man to be called andragogy. The purpose would be to focus not on children and adolescents, but on man throughout his life. Ingalls (1972) provided the first handbook guide to using andragogy in helping adult educators [they called them 'trainers' in those days] become more systematic and consistent in their engaging learners in the learning process. This was developed and tested in a branch of the US Government. Knowles (1973) focused a full application of his conception of andragogy toward the Human Resource Development (HRD) Movement. He worked vigorously in the corporate sector and thus saw the importance of testing and relating andragogy within it.

Emergence of Self-Directed Learning Skills As a Major Way To Implement Andragogy: 1975-1981

Knowles (1975) published his guidebook for learners and teachers on the topic of Self-Directed Learning relating it to Andragogy. For him, andragogy was the underlying philosophy, and self-directed learning was a means to implement andragogy.

Hadley (1975) in his Doctoral Dissertation at Boston University developed and validated an instrument for assessing an adult educator's andragogy and pedagogy orientation. The instrument was labeled as the Education Orientation Questionnaire (EOQ).

Charters (1977) stressed that adult and continuing education relies substantially on the competencies and characteristics of those adult educators who provide leadership in the field. These include: program and other administrators, supervisors, deans, directors, counselors, librarians and other support personnel, teachers, faculty and students of adult education, facilitators of adult learning, research workers, and board members of adult education agencies. Thus, he thought it reasonable to presume that they would practice what they preach and continue their own education, following the principles and practices of andragogy and adult education.

Kabuga (1977), an adult educator from Africa, advocated using highly participative teaching/learning techniques with children. He was quite committed to and convinced of the value of the andragogical idea in all education.

Mezirow (1981) developed a critical theory of adult learning and education, and laid the groundwork for what he called a charter for andragogy. This included the core concepts that would enhance adults' capability to function as self-directed learners. Suanmali (1981), a doctoral student of Mezirow, focused his dissertation research on Mezirow's charter for andragogy. He found support and agreement among 174 adult education professors and practitioners for andragogy.

Strengthening the Numerous Uses of Andragogy Along With Growing Controversy and Resistance Toward It: 1981-1984

Christian (1982) provided the andragogical perspective of assessing the Student's Orientation Questionnaire (SOQ). This instrument was based upon Hadley's (1975) Educational Orientation Questionnaire (EOQ). Allman (1983), who was associated with the Nottingham [UK] Andragogy Group, considered the strong connection between brain plasticity (fluid intelligence) and adult development. She asserted that Mezirow's (1981) and Knowles' (1970, 1980) understanding of andragogy could be linked and merged with her idea.

Nonetheless, some lack of enthusiasm about Knowles' andragogy concept was reflected by Hartree (1984). She expressed the feeling that Knowles' andragogy did not live up to what she interpreted as his desire for its becoming a comprehensive learning theory for adult education.

Jarvis (1984) wrote that the theory of andragogy had moved into the status of an established doctrine in adult education. However, he thought it did not have the grounding in sufficient empirical research to justify its dominant position. Not to be deterred at this point, Knowles (1984) presented the first book in which he cites thirty-six extensive case examples of applying andragogy in practice. In it he revealed what worked and what did not.

Identifying the Stronger European Base of Andragogy in Comparing it with the American Base: 1985-1988

Young (1985) perceived the European concept of andragogy as being more comprehensive than the American conception. He considered that most Europeans do not use the terms andragogy and adult education synonymously. Taylor (1986) offered a very strong and articulate research based model for the andragogical process of transition into learning for self-direction within the classroom. This is from the learners' point of view and has various phases on a cycle of what may be characterized as a cultural journey. Ross (1988) connected the concept of andragogy and its value with some of the research on teacher effectiveness. He believed that teachers' behavior relates to student achievement. Davenport (1987) questioned the theoretical and practical efficacy of

Knowles' theory of andragogy. He suggested that adult education would simply be better off to drop the word from its lexicon.

The Foundation of Trust Undergirds Andragogical Learning Despite the Andragogy Debate: 1989-1991

Henschke (1989) developed an andragogical assessment instrument entitled, Instructional Perspectives Inventory (IPI). The central and strongest major core of this instrument was originally and still is a focus on the teacher trust of learners. Nadler (1989) stated that Human Resource Development (HRD) is based in learning, and every HRD practitioner should have an understanding of the theories of Adult Learning. This was a crucial observation, because many in HRD have overlooked that consideration. Krajinc (1989) perhaps provides the most beneficial definition of andragogy. She states, "Andragogy has been defined as…'the art and science of helping adults learn and the study of adult education theory, processes, and technology to that end' " (p. 19). Long (1991) speculated that although Knowles' form of andragogy is weak in empirical confirmation, it has survived the criticism leveled against it. Two reasons are that Knowles is a leader in the field and is widely respected for other contributions.

Scientific Foundation of Andragogy Being Established Amid Skepticism and Misunderstanding: 1991-1995

Savicevic (1991) provided a critical consideration of andragogical concepts in five western European Countries, and five eastern European Countries. He also drew on sources from ancient times. This comparison showed common roots and indicated endeavors toward andragogy as a fairly independent scientific discipline. Additionally, he credited J. A. Comenius in the seventeenth century with being regarded the founder of andragogy.

At this time, there was again strong criticism of American andragogy, and that coming from Candy (1991) in Australia. At the time Knowles' articulated andragogy, self-expression and personal development were in vogue. Thus, self-directed learning and andragogy were gaining some prominence in becoming known as autonomous learning. Houle (1992) in contrast, emphasized the impact of Knowles on American andragogy, and how he worked this out in practice especially in non-school settings and the workplace. He went on to indicate that scholars and theorists may find great value in Knowles' discussion of the development of learning theories in the educational literature, and his exploration of the roots of his own thinking about theorizing. Knowles (1993) articulates on a very critical variable in andragogy. It is the level of the learner's skill in taking responsibility for his or her own learning. Consequently, he emphasizes the necessity of andragogues experimenting with building a "front end" (p. 99) into their program design. By this he means to first expose the adult learner to the notion of self-directed learning (in contrast to dependent didactic learning). Second is to practice some of the accompanying skills of self-directed learning– self-diagnosis, identifying resources, planning a learning project.

Hooks (1994) said "the possession of a term does not bring a process or practice into being: concurrently one may practice theorizing without ever knowing/possessing the term…" (p. 61). It is sometimes later that this kind of practice is given a label that comes into common use. In this case the label would be andragogy. Poggeler (1994) listed trends which he hopes will be helpful for future development of European andragogical research. These include at least: International knowledge, "development-andragogy" of the Third World, and understanding the "lifeworlds" of the participants. Zmeyov (1994) clearly supported andragogy. He stated that the most important trend in adult education in Russia is the application and further development of Knowles' (1970, 1980) theory of adult learning, or andragogy. Milligan (1995) scientifically investigated andragogy. He conceptualizes his summary of it as the facilitation of adult learning, most notably used in nursing education, has elements of andragogy within it. Henschke (1995) focused on describing a dozen different episodes with groups in various settings. He successfully applied his understanding and adaptation of Knowles' theory of andragogy.

Momentum Gained Against Andragogy While Counter Arguments Assert Its Value: 1995-1998

Welton (1995) asserted that "the 'andragogical consensus'…formulated by the custodians of orthodoxy in the American Commission of Professors in the 1950s and solidified by Malcolm Knowles and others in the 1960s and 1970s, has unraveled at the seams" (p. 5). He articulated that the fundamental accusations expressed are because this perspective inadequately serves the interests of the disenfranchised in North American society. Van Gent (1996) asserted that andragogy has been used to designate the education of adults. He considered that its future lies only as a generic term for adult education. Hanson (1996), from the other side of the discussion, called for adult educators not to search for a separate theory of adult learning [andragogy]. He suggests that we remove many of the unsubstantiated assumptions based on almost utopian beliefs about the education and training of adults linked to un-contextualized views of learning and empowerment. Ferro (1997) also quite strongly asserted that only linguists should be the ones to come up with new terms. Consequently, he thinks that adult educators should not have inserted andragogy into the lexicon of adult education. Nonetheless, Houle (1996) talks about Knowles' work in andragogy. He said that it remains the most learner centered of all patterns of adult educational programming around the globe. Rostad (1998) outlined the library of the Nordic Folk Academy as a meeting place and an information center specialized in non-formal adult education, adult learning and andragogy. It applies andragogy to avoid any adults being marginalized.

Antecedents to an Historical Foundation of Andragogy Being Extended and Broadened: 1998-2000

Henschke (1998a) asserted that long before the term andragogy appeared in published form in 1833, ancient Greek and Hebrew educators used words that were antecedents to andragogy. His definition of andragogy moved in the direction of calling it a scientific discipline of study. Zmeyov (1998) aptly defined andragogy differently from others. He said that andragogy is "the theory of adult learning that sets out the fundamentals of the

activities of learners and teachers in planning, realizing, evaluating and correcting adult learning" (p. 106). Draper (1998) presented an overview of the historical forces influencing the origin and use of the term andragogy. He concluded, "Tracing the metamorphoses of andragogy/adult education is important to the field's search for identity" (p. 24). Henschke (1998b) also emphasized that, in preparing educators of adults, andragogy becomes a way of being or an attitude of mind, and needs to be modeled/exemplified by the professor. Otherwise, if we are not modeling what we are teaching, we are teaching something else. Further, Hoods Woods (1998) perceived andragogy, as related to wilderness teaching, being based on four environmental influences interacting in every being. They are: External (Physical); Internal (Physical); External (Spiritual); and, Internal (Spiritual).

The most comprehensive of all the publications on andragogy is a book that includes thirty of Savicevic's (1999) publications within a twenty-six year period. His work has addressed how andragogy has and will shape all aspects of adult education. Boucouvalas (1999) insisted that refined methodological or epistemological tools and indicators are critical for sound research in comparative andragogy. However, the role and influence of the 'self' of the researcher in the research process, is an equally critical element to be considered. Savicevic (1999) indicated that Knowles was inconsistent in determining andragogy and thus had caused much confusion and misunderstanding. The most glaring mistake of Knowles was that he declared andragogy as a 'model' for teaching even in pre-school, thus moving it away from just applying to adults. It has been suggested by Savicevic (1999) that andragogy is defined as a scientific discipline. Thus, it deals with problems relating to HRD, Adult Education, and learning in all parts of a person's life. Osborn (1999) declared that andragogy has the potential to play an important role in distance learning. However, she found that students need to be coached to understand the teacher's expectations. Henschke (1999) explored the gap between 'learning' and 'performance' within the andragogy concept relating to Adult Education and Human Resource Development [HRD]. He concluded that the two distinct terms together are different sides of the 'same coin'; and their close relationship is the key to HRD. Savicevic (2000) also explored various antecedents to and backgrounds of andragogy before the term came into publication. In this he added another component to the scientific foundation of andragogy.

Ovesni (2000) proposed three research concepts and models of andragogues' professional preparation based in scientific research in andargogy: model of professional preparation of andragogical personnel of general profile; model with viable tendency toward distinction; and, models of diversification with respect to the field of the system of adult education, i.e. the scope of the system and with respect to institutions and associations within which the process of education is performed. Reischmann (2000) indicated that in 1994 he changed the Otto Freiderick University, Bamberg, Germany, 'Chair of Adult Education' to 'Chair of Andragogy'. His understanding differentiates 'andragogy as the research' and 'adult education as the practice' in the education and learning of adults. Johnson (2000) applied and tested andragogy as an approach to learning that includes a focus primarily on the needs of the learner in every aspect of his/her life. He also asserted

that given most, if not all definitions in the social science literature, andragogy could qualify as a theory or at least an emergent theory.

Empirical Research Being Pressed for Investigating Andragogy's Value While Objection Remains: 2000-2003

Billington (2000) found that with sixty men and women, there were a number of key factors relating to implementing andragogy: A class environment of respect; abilities and life achievements of learners acknowledged; intellectual freedom, with experimentation and creativity encouraged; learners treated as intelligent adults whose opinions are valued; self-directed learning fostered; class is an intellectual challenge; interaction promoted with instructor and between participants, with them trying new ideas in the workplace; regular and timely feedback from instructor; and, learners treated fairly by instructor, who listened, responded and made adequate changes. If they were present, it helped participants grow, or if they were absent, it made participants regress and not grow.

To the arguments questioning the value of Knowles' approach to andragogy, Maehl (2000) addressed the philosophical orientations of a number of adult educators. He suggests that Knowles led in the direction of making andragogy quite humanistic that gained wide adoption in the field. Grace (2001) considered that Knowles' andragogy as a theory of how adults learn was losing much of its punch by 1990 as a result of the discussion and controversy surrounding it. He felt that Knowles' perspective is too much caught up with extraneous matters. Mason, Henschke, & Weitzel (2001) indicated that air carrier check airmen could benefit greatly from Henschke's (1987) andragogical model in their preparation for becoming instructors in the pilot learning program. Most especially, they considered implementation of the plan will help pilot instructors display flexibility in their approach.

Merriam (2001) also posited that the scholarship on andragogy since 1990 has taken two directions. One stream seeks the establishment of a scientific discipline. The other stream critiques andragogy as being de-contextualized. She emphasized that andragogy is one of the major 'pillars' of adult learning theory. Cooper and Henschke (2001) showed the continuing discovery and expansion of a much broader conception of andragogy than Knowles'. It was then published in the Serbian Language, in the Andragogy Journal in Yugoslavia to an audience largely acquainted with andragogy in one of its most pure forms, as it is credible in the University of Belgrade.

Rachal (2002) clearly identified seven criteria suitable for implementation in future empirical studies of andragogy. Those criteria are: Voluntary participation, adult status, collaboratively-determined objectives, performance-based assessment of achievement, measuring satisfaction, appropriate adult learning environment, and technical issues. Kajee (2003) reported on the impact of using andragogy with English as a Second Language (ESL) in a South African university. This approach had a positive bearing learner autonomy and self-directedness.

Haugoy (2003) identified andragogy closely with various models of flexible open classrooms for the independent students in many countries. These models go back more than a century to Bishop Grundtvig's life path.

Bringing European and American Andragogy Closer Together As Distance Education Emerges: 2003-2004

By this time a connection was emerging between andragogy and distance education. Simonson, Smaldino, Albright, & Zvacek (2003) identified a number of characteristics needed in distance education systems designed for adults that are derived from Knowles' concept of andragogy. . The characteristics are: the physical environment of a television classroom used by adults should enable them to see what is occurring, not just hear it; the physiological environment should be one that promotes respect and dignity for the adult learner; adult learners must feel supported, and when criticism is a part of discussions or presentations made by adults, it is important that clear ground rules be established so comments are not directed toward a person, but concentrate on content and ideas; a starting point for a course, or module of a course, should be the needs and interest of the adult learner; course plans should include clear course descriptions, learning objectives, resources, and timelines for events; general to specific patterns of content presentation work best for adult learners; and, active participation should be encouraged, such as by the use of work groups, or study teams.

Andragogy showed the strength through its long history in Europe (Savicevic,2003). He indicates that comparative andragogy has numerous elements that are essential in addressing this scientific research topic. Those eight elements included in the book are: Comparative perspectives of education and learning of adults; historically-comparative researching in andragogy; andragogical comparisons in our cultural environment; international dimensions of adult education; conceptual and linguistic standardizing in andragogical comparisons; theoretical and methodological scope of comparative andragogy; currents of constitution of comparative andargogy; and, conclusions concerning comparative andragogy.

Kaminsky (2003) suggested that whether we have knowledge for naming something academically or not, we may still be practicing pedagogy, andragogy, or any other 'gogy' or 'ism'. This is the reason she selected that idea from Hooks (1994), suggesting that we may be practicing some educational idea way before we have invented a term for it.. As a consequence, Kaminsky finds Mr. Ferro's (1997) remarks snobbish and exclusionary sounding as it appears that he does not want anyone, other than 'linguists', to try and name the world, or even to make up new ways of naming things. She argues that he wants that job to belong to the expert name-makers, who, it seems, can never be adult educators, let alone people who have never seen the inside of a college or high school.

Sopher (2003) asserted that Knowles' work is best understood by practitioners and researchers only if certain rules are observed. They are: It is accurate, humanistic, contextual, and recognizing of the role that adult education movements, he influenced and influenced him in the USA, plays in Knowles' theory of andragogy. Nevins (n.d.,

circa, 2003) asserts that successful business leaders are masters of andragogy. They need to quickly gather the facts and make decisions. Wie (2003) articulated the aims, needs, motivation, skills, self-confidence, learning conditions and responsibility of learners in andragogy. These andragogical principles guarantee learning success and quality of adult learning.

Drinkard and Henschke (2004) found contrasts in nurse educators. Those who have a doctoral degree in other than nursing (andragogy to be specific) are more trusting of their learners in the classroom than nurse educators who have a doctoral degree in nursing. Reischmann (2004) added some historical perspective to the scientific basis of andragogy. This related to whether a term such as "andragogy" was necessary, or that the field of adult education has been or will be able to flourish and do its work without a unique term. Illeeris (2004) is not an andragogue, but a pedagogue. He indicated that he is quite in line with Knowles' agitation for andragogy as a discipline, which is different from the pedagogy of children's schooling and upbringing. Merriam (2004) has questions about whether andragogy is a theory. Nonetheless, she asserted that certainly andragogy is here to stay as one of the major landmarks in the development of adult learning theory. Birzer (2004) presented an 'andragogical guide' which may be useful for criminal justice educators who desire to experiment with innovative approaches to foster a more effective teaching-learning transaction in various classes. Complexity of this guide related to the level of planning that one must perform in order to apply Knowles' (1973) andragogical principles regarding: Structure of material, student level of maturity, student objectives, class size, and classroom schedule.

The Hesitation Concerning Andragogy Continues While Many Still Stand By Andragogy: 2005-2006

 Sandlin (2005) admitted that andragogy was a cornerstone of adult education for many decades. Notwithstanding, she has serious reservations about its prominence, and critiques it within the Africentric, feminist, and critical adult education perspectives. Stanton (2005) related the andragogical concept to the concept of readiness for self-directed learning. There was not only congruence between the two, but also the Henschke (1989) Instructional Perspectives Inventory [IPI] was validated as an almost perfect 'bell-shaped' measurement of an andragogical facilitator.

Biao (2005) addresses the andragogical issue of a tendency on the part of other educators (and even other adult educators not inclined to consider the validity of andragogy as being part of adult education) to think that any educator can teach, administer, manage, research, etc., an andragogical academic program or course. One aspect of this he seeks to articulate is that in andragogy various appropriate terms are important to replace, drop, and put them in the place of the more general terms used in education. These replacement terms are: adult educational program replaces curriculum, learner replaces student, facilitator replaces teacher, and learning center or learning environment replace school. There are other aspects of this but these terms serve to illustrate the point that andragogy programs and courses need to be staffed by people academically prepared and competent in andragogy. Reischmann (2005) made a clear distinction in his definition

between andragogy and adult education. He defined andragogy as the science of the lifelong and lifewide education/learning of adults. Adult education is focused on the practice of the education/learning of adults. Another use of the principles of andragogy is in the public school setting. The purpose of Stricker's (2006) research was to determine the attitudes of principals toward teachers as learners. He found a gap between how the principals viewed themselves and how the teachers viewed them. Wilson's (2006) research had turned into a book that was published. This was regarding the historical emergence and increasing value of brain research and andragogy in Germany and the USA.

Knowles' Prominent Long Range Contribution to Andragogy's Continuance into the Future: 2006-2012

Savicevic (2006a) has been working in andragogy for a half-century. He observed that since his first visit to the USA in 1966, up through 2006, the identifiable trace of andragogy on USA universities is that there had not been a single serious study on adult education and learning that did not refer to andragogy as a conception. Isac (2006) analyzed that in their efforts in Romania to innovate, adult education/andragogy was completely neglected during the Communist Regime from 1945 to 1989. He recognized that it would now take much to renew these valuable andragogical traditions according to contemporary imperatives of the European Union. Although Newman (2007) declared he was not a fan of andragogy, he said that in his estimation Knowles had contributed something to adult education and andragogy that was quite unique. As he thought it through, he came to the conclusion that Knowles provided a means to assess the needs of adult learners, and he could not detect that any other adult educators provided such. They only had talked about assessing adult learner needs. Isenberg, (2007), provides a break-through framework for bringing together the interaction of andragogy and Internet learning. She presents a dynamic design to meet the goal of the International Commission on Adult Education for the Twenty-first Century, focusing on five pillars of lifelong learning: To know, to do, to live together, to be, and to change.

Roberts' (2007) purpose of his research was to provide and conduct, according to the components of andragogy, classes on Fiscal Management at the Texas State Division on Fiscal Management, assess the classes using the andragogical components, and recommend way to improve the classes that are offered. The andragogical components he suggests were the following assumptions: The need to know a reason that made sense to them as to why they should learn something, their capacity for self-direction, their prior experience being valued, instruction being related to their life situations, being engaged in problem-solving, and motivation by internal or external pressures. The classes did not align with the andragogical model. Nonetheless, at least one of the two groups involved in the research expressed opinions that aligned with five of the six components. In addition, the following recommendations were made to improve and bring the classes closer to the andraogical model: more robust introductions, more self-directed learning activities, applying the material whenever possible, structuring classes around work activities, and understanding and exploiting learner motivations.

Cooper and Henschke (2007) present a fully documented perspective on andragogy which has been absent from all previous author's published discussions. This has been an open and up-front facing of a topic (andragogy) that by many has been considered unimportant to the adult education field. Henschke and Cooper (2007) added the perspective of an increased amount of research in andragogy that appeared, especially focused in the European setting. As if seeking to culminate and bring together all these valiant efforts, Savicevic (2006b, 2008) does a thorough historical tracing of the converging and diverging of ideas on andragogy in various countries. He seeks to help lay a scientific research foundation for andragogy being the study of the learning and education of adults. Savicevic also reflected about his perception of Knowles' position in sustaining andragogy over the long range of its history into the future.

> Forty years in development of a science is not a long or ignorable period. I met professor Knowles four decades ago and argued on term and on concept of andragogy. Since then, the term and the concept of andragogy enlarged and rooted in the American professional literature. There is no doubt that Knowles contributed to it, not only by his texts, but with his spoken word and lectures. He was a 'masovik', i.e. a lecturer on mass events. He told me that he lectured on 10,000 visitor stadiums. As if he was inspired by an ancient agonistic spirituality! His contribution to the dissemination of andragogical ideas throughout the USA is huge. The history of andragogy will put him on a meritorious place in the development of this scientific discipline. (2006b, p. 20; 2008, p. 375)

Boucouvalas (2008) highlighted the emphasis that Knowles gave to group / community / society in his treatment of andragogy. Earlier perspectives on the purpose of adult learning included its serving a higher purpose than just the individual. Vodde (2008) found that while a traditional, pedagogical, military model of training may have at one time served the needs and interests of police and society, its applicability and efficacy has been called into question. It was theorized that an andragogical (adult based) instructional methodology will serve as a more effective means for training police recruits.

Taylor and Kroth (2009) suggest that a measurement instrument for andragogy be developed with what appears to be a rather ambitious goal of its being for both practitioners and scholars. Practitioners may use it to assess the kind of andragogical learning needed in a learning situation, to re-align the class process as needed during the session, and, to provide data to help the facilitator redesign the class after the fact for the next round of the course. Scholars may use it to have a baseline to develop quantitative measures of andragogy in the field of adult education.

Tannehill (2009) provides one of the broadest and most encompassing studies of using andragogy for educating and servicing adult learners in post-secondary institutions. Data were gathered from 85 different institutions. Five major questions guiding this study focused on whether and to what extent (*post-secondary*) institutions, utilize the principles of andragogy to educate its adult learners; provide specialized support for the adult

learners in services, program delivery options, and awarding credit for prior non-traditional learning; apply best practices, as defined by andragogy, for adult learners; and, the most common principles and services, as defined by andragogy, that were utilized by institutions as categorized by the Carnegie classification. The results from these 85 higher education institutions demonstrated the importance of increased attention to andragogy and its impact on the student experience.

Pleskot-Makulska (2009) presented a paper on andragogy at the Commission on International Adult Education (CIAE) Pre-Conference of the American Association for Adult and Continuing Education (AAACE) Conference, November, 2009, in Cleveland, Ohio. Her excellent paper also appeared in the Proceedings of that Conference. To make certain her paper is represented accurately, following is a quote from the abstract she provided of that paper.

> In recent times steps are being taken to strengthen the position of andragogues in the job market in Poland. The presentation is centered around the system for their training in that country, with focus on education undertaken as part of the andragogical specialization at the Faculty of Education at the University of Warsaw. (p. 143)

Holton et al. (2009) assert that although andragogy has emerged as a dominant framework for teaching adults in the last 40 years, no adequate measurement instrument for the principles and process elements has appeared. Thus, no empirical test of the theory has been possible. Their article reports on initial attempts to develop such an instrument. It revealed promising scales to measure five of the six andragogical principles and six of the eight process elements. Matai & Matail (2009) clarify that learning of how to acquire knowledge has been the main objective of conventional education, and in a minor fashion, the learning of how to realize. Cooperative Education is a new model that presents an alternation of Academic Periods at the university and work term periods. They label this as Andragogy. They assert that andragogy, which in Greek means, 'man conduct science' is based on a principle that many problems originated in higher education result from not considering the age of the group of students which is above the one to whom the pedagogy appropriated for is applied. It appears that if this perspective of problem-posing is espoused, andragogy may be effectively used as a way to address these situations and adopt the perspective of problem-solving. They apply this directly to university education and seek to restructure what transpires in university education to focus on dealing with the total society.

Bradley (2010) compared the outcomes among staff members of nonprofit social service agencies who participated in or completed and andragogically-facilitated or a pedagogically-conducted online learning module on foundation grant writing. Effectiveness was measured on participants' self-reported reaction to learning, program completion rates, achievement growth, and grant writing performance scores. Two open-ended response items were also included within the evaluation to add narrative depth to the empirical results via triangulation. Fourteen participants in each of the pedagogical and andragogical learning modules completed the program. The Andragogical group

51

gave a more favorable rating of the course module than the pedagogical group. The andragogical participants reported a higher overall learner satisfaction with their module than the pedagogical participants.

Reischmann (2011) created an andragogy description on Wikipedia, the free encyclopedia. It includes: A replica of the original published document in 1833 by A. Kapp, three understandings of it, Knowles' assumptions, diversity and generalization, critique, the European development toward professionalization, andragogy as an academic discipline, references, suggestions for further reading, external links, and other related things to consider. LeNoue, et al. (2011) vigorously and energetically assert their point of view regarding, "A world increasingly characterized by high digital connectivity and a need for life-long, demand-driven learning calls for the development of andragogies specialized to DML *(digitally mediated learning)* environments" (p. 6). They go on to make clear that in this kind of situation instructors would best assume the role of guide, context provider, quality controller, and facilitator, thus encouraging learners to take responsibility for their own learning process in supporting the meeting of needs and accomplishment of personal goals. Henschke (2011) considers that andragogy has much to contribute to the vibrant future of the adult education and learning field. He bases this on his research of having discovered and identified at least 330 English Language documents that have been published on andragogy. Despite resistance from various quarters of the field, some of the more astonishing and seemingly positive and valuable empirical and experiential findings relate to effectively applying andragogy to internet learning, andragogy being more effective than pedagogy in preparing police for their role in society, and an Arab and American jointly contending "…that andragogical adult educational theory, processes, and research are elemental to a vision of a peaceful world and a stabilized Iraq" (p. 36).

Vatcharasirisook (2011) used the Modified Instructional Perspectives Inventory (MIPI), an Andragogical Assessment Instrument with seven factors, to examine employee job satisfaction and their desire to stay with the corporation where they worked. The factors included *Supervisor empathy with subordinates, supervisor trust of subordinates, planning and delivery of instruction, accommodating subordinate uniqueness, supervisor insensitivity toward subordinates, subordinate-centered learning process, and supervisor-centered learning process.* The study was based on the belief that the seven factors which encompassed beliefs, feelings, and behaviors of supervisors in helping subordinates learn, based on andragogical principles of learning, are not only methods to help subordinates learn, but techniques to increase employee's satisfaction and intention to remain with the company as well. Five hundred and thirteen Thai employees evenly distributed between banks, hospitals, and hotels. Three of the seven factors had either a direct or indirect influence upon employee job satisfaction and the employee's intention to remain with the company. *Supervisor empathy with subordinates,* and *supervisor trust of subordinates* were found to be indirect predictors of employee's intention to stay with the company through employee's job satisfaction. S*upervisor insensitivity toward subordinates* was a direct predictor of employee desire to leave the company.

Moehl (2011) investigated the relationship of psychological type, as measured by the Myers-Briggs Type Indicator (MBTI) and instructional perspective, as measured by the Modified Instructional Perspectives Inventory (MIPI) among faculty across academic disciplines at four campuses of a public land-grant university. Results yielded a significant relationship between the MBTI and the MIPI. Findings provide evidence that variations in instructional perspectives among faculty members of similar MBTI types teaching in same academic disciplines do exist. Exposure to andragogical adult learning theories, methods, and/or instructional strategies accounted for a significant proportion of the variation.

Risley (2012) carries the andragogical approach one step farther in describing the process of having the responsibility for developing, designing and implementing her doctoral comprehensive examination in andragogy. In addition, she provides her reflections on the process and analyzes the experience through the lens of Knowles' six andragogical assumptions and eight process elements. This, in turn, is articulated as what could be considered a 'best practice' within the field of adult education as an illustration of research-to-practice connection. Risley and Petroff (2012) give expression to their experience of deciding to take responsibility for implementing their andragogical approach to fulfilling the requirements of a doctoral research course in statistics. This was especially interesting and a novel undertaking in light of the fact that on the first night of class the faculty member assigned seats to the 'doctoral students' in that course in a way that there would be one seat between each student and another. She indicated that she was having this seating arrangement because she knew that if she let them sit wherever they chose, they would 'cheat'. She also informed them that in order to make doubly certain that the students could not cheat in the course, she had made up different quizzes and tests for each one of them. The doctoral students detected on the teacher's part, that she was going to provide a psychological climate that lacked mutual respect, collaboration, mutual trust, support, openness, authenticity, pleasure, fun, and humanness. Although she did this throughout the course, the doctoral students trusted themselves and each other and learned statistics.

Conclusions on The History and Philosophy of Andragogy

This is a History and Philosophy of Andragogy around the world, based on numerous English language documents. There are a total of nearly 400 English Language documents identified for the broad research on andragogy through 14 time periods. Only a fraction of these documents are included in this work. Two Hundred more are waiting to be included in further iterations of this research. Nonetheless, andragogy is not just the work of one or a few persons, but is the result of efforts by multiple people from numerous nations around the globe. The reader is invited to join that effort. Please contact the author at the e-mail address provided on bottom of the first page of this article.

References

Allman, P. (1983). The nature and process of adult development. In M. Tight (Ed.), *Education for adults: Adult learning and education* (pp. 107-123), vol. 1, chapter 2.5, London: Croom Helm & The Open University.

Biao, I. (2005). Pedagogical and andragogical warfare and the psycho-sociology of andragogizing in Nigeria. *Special Lecture Series of the Department of Adult Education*,   University of Lagos, Nigeria.

Billington, D. D. (2000). *Seven characteristics of highly effective adult learning programs. New Horizons for Learning*, Seattle: New Horizons. Retrieved   September 28, 2002 from http://www.newhorizons.org.

Birzer, M. (2004). Andragogy: Student centered classrooms in criminal justice programs. *Journal of Criminal Justice Education, 15*(2)*,* 393-411.

Boucouvalas, M. (1999). Comparative thinking and the structures of adult cognition: An epistemological and methodological challenge for comparative adult education. In J. Reischmann, Z. Jelenc, & M. Bron (Eds.), *Comparative adult education: The contributions of the International Society for Comparative Adult Education [ISCAE] to an emerging field of study* (pp. 65-76). Ljubljana, Slovenia: Slovenian Institute for Adult Education and ISCAE.

Boucouvalas, M. (2008, November). *Highlighting the group/community/societal emphasis in Knowles' treatment of andragogy.* A Power Point Presentation to the Commission of Professors of Adult Education Conference, Denver, CO.

Bradley, J. (2010). *A comparison of course completion, satisfaction, achievement, and performance among non-profit professionals who complete andragogical or pedagogical online learning modules on grant writing.* (Unpublished doctoral dissertation), University of Southern Mississippi – Hattiesburg.

Candy, P. (1991). *Self-direction for lifelong learning: A comprehensive guide to theory and practice*. San Francisco, CA: Jossey-Bass Publishers.

Charters, A. N. (1977). Resources for educators of adults: accessibility to resources for   educators of adults. Prepared for Graduate Program in Andragogy, Universidad Simon Rodriguez, Caracas, Venezuela. Alexander N. Charters Papers, Special Collections Research Center, Syracuse University Library.

Christian, A. C. (1982). *A comparative study of the andragogical-pedagogical orientation of military and civilian personnel* (Unpublished doctoral dissertation). Oklahoma State University, Stillwater, OK.

Cooper, M. K., & Henschke, J. A. (2001). Andragogija, Osnove Teoriji, Istrazivanja I Prackticnog Povezivanja, (translation from English into Serbian: Kristinka Ovesni), *Andragoske Studije Journal*, *8,* 5 – 14.

Cooper, M. K., & Henschke, J. A. (2007). Expanding our thinking about andragogy: Toward the international foundation for its research, theory and practice linkage in adult education and human resource development – A Continuing Research Study." In K. King, & V. Wang (Eds.), *Comparative adult education around the globe: International portraits and readings of the history, practice, philosophy, and theories of adult learning* (pp. 151-194). Hangzhou, Peoples' Republic of China: ZhejiangUniversity Press.

Davenport, J. III. (1987). Is there a way out of the andragogy morass? *Lifelong Learning: An Omnibus of Practice and Research*, *11*(3), 17-20.

Draper, J. A. (1998), The metamorphoses of andragogy. *The Canadian Journal for the Study of Adult Education, 12*(1), 3–26.

Drinkard, G., & Henschke, J. A. (2004). Instructional perspectives of nurse educators engaged in teaching via distance education. In *Proceedings of the Twenty-Third Annual Midwest Research-to-Practice Conference in Adult, Continuing and Community Education Conference* (pp. 80-85). Indianapolis, IN: Indiana University – Purdue University.

Ferro, T. R. (1997). The linguistics of andragogy and its offspring. In J. Levine (Ed.), *Proceedings of the Midwest Research-to-Practice Conference in Adult, Continuing and Community Education* (pp. 29-34). East Lansing, MI: Michigan State University.

Furter, P. (1971). Grandeur et misere de la pedagogie. University of Neuchatel. (Cited In E. Faure (Ed.) (1972). *Learning to be: The world of education today and tomorrow* (p. 116). Paris: UNESCO Paris.

Grace, A. P. (2001). *Using queer cultural studies to transgress adult educational space*. In V. Sheared & P.A. Sissel (Eds.), *Making space: Merging theory and practice in adult education* (pp. 257-270). Westport, CT: Bergin & Garvey –An Imprint of Greenwood Publishing Group, Inc.

Hadley, H. N. (1975). *Development of an instrument to determine adult educator's orientation as andragogical and pedagogical* (Unpublished doctoral dissertation). Boston University School of Education, Boston, MA.

Hanson, A. (1996). *The search for a separate theory of adult learning: Does anyone really need andragogy?* In R. Edwards, A. Hanson, & P. Raggatt (Eds.), *Adult learners, education and training 1* (pp. 99-108). London: Routledge and The Open University.

Hartree, A. (1984). Malcolm Knowles's theory of andragogy: A critique. *International Journal of Lifelong Education, 3*, 203–210.

Haugoy, G. (2003, September 18), *Developing flexible open classrooms from the independent students*, Retrieved July 13, 2005, http//www.elearningeuropa.info/ index.php?page=doc_print&doc_id=4341&docing=1.

Henschke, J. A. (1989). Identifying appropriate adult educator practices: Beliefs, feelings and behaviors. In C. Jeffries (Ed.), *Proceedings of the Eighth Annual Midwest Research-To-Practice Conference in Adult, Continuing and Community Education* (pp. 89-95). St. Louis, MO: University of Missouri.

Henschke, J. A. (1995). *Theory and practice on preparing human resource development professionals*. In *Proceedings of Academy of Human Resource Development Research Conference* (pp. 1-11), St. Louis, MO: University of Missouri.

Henschke, J. A. (1998a). *Historical antecedents shaping conceptions of andragogy: A comparison of sources and roots*. Paper presented at the International Conference on Research in Comparative Andragogy, Radovljica, Slovenia, September 10-13, 1998.

Henschke, J. A. (1998b). Modeling the preparation of adult educators. *Adult Learning*, *9*(3), 11–14.

Henschke, J. A. (1999). Historical antecedents shaping the terms performance and learning inhuman resource development: An exploratory study." *In* K.P. Kuchinke (Ed.), *Proceedings of the*

Academy of Human Resource Development Research Conference. Alexandria, VA: Champaign-Urbana, IL: University of Illinois.

Henschke, J., & Cooper, M. (2007). Additions toward a thorough understanding of the international foundations of andragogy in HRD and adult education. In *Inst.de Ins. "G.Barit" din Cluj-Napoca, Series Humanistica,* tom. V, 2007 (pp. 7-54). [This is the 2007 Yearbook of the Romanian Institute of Adult Education.]

Henschke, J., (2011). Considerations regarding the future of andragogy. *Adult Learning, 22*(1)*,* 34-37.

Holton, E. III, Wilson, L., & Bates, R. (2009, Summer). Toward development of a generalized instrument to measure andragogy. *Human Resource Development Quarterly,20*(2)*, 169-193.*

Hoods, Woods (1998). *Andragogy: The act, process, or art of imparting knowledge and skill to adults*, http://www.survival.com/gogy.htm. Date Retrieved: October 23, 2007.

Hooks, B. (1994). Theory as liberatory practice (from Teaching to Transgress – as quoted by Kaminsky, Sherrie). In *Comparing Pedagogy and Andragogy for Both Common and Dissimilar Meanings).* http://www.usm.maine.edu/~dlarson/kaminsky2.htm

Houle, C.O. (1992). *The literature of adult education: A bibliographic essay*. San Francisco, CA: Jossey-Bass.

Houle, C.O. (1996). *The design of education* (2nd ed.). San Francisco, CA: Jossey-Bass.

Illeris, K. (2004). *Adult education and adult learning*, first English edition translated from Danish, Malabar, FL: Krieger Publishing Company.

Ingalls, J. D. (1972). *A trainer's guide to andragogy*. Washington, D. C.: United State Department of Health, Education and Welfare.

Isac, I. (2006). How to become an 'Adult Educator' in the interwar Romania: The Examples of Nicolae Lorga and Dimitrie Gusti. In J. Reischmann (Ed.), *Proceedings of the 11th Standing International Conference on the History of Adult Education (IESVA)* (pp. 1-9). Bamberg, Germany: September 27-30, 2006.

Isenberg, S. K. (2007). *Applying andragogical principles to internet learning*. Youngstown, NY: Cambria Press.

Jarvis, P. (1984). Andragogy: A sign of the times. *Studies in the Education of Adults, 16*, 32–38.

Johnson, L. F. (2000, April), *Dialogues in andragogy.* A Paper Presented to a Doctoral Research Graduate Credit Seminar on Andragogy, conducted at the University of Missouri – St. Louis, Winter Semester, 2000.

Kabuga, C. (1977). Why andragogy in developing countries*? Adult Education and Development: Journal for Adult Education in Africa, Asia, and Latin America.* Reprinted in Knowles, M. S. (1990). *The adult learner: A neglected species* (4th ed.). Houston Texas: Gulf Publishing Company (pp. 233-239).

Kajee, L. (n.d. circa, 2003). *Making waves, not just surfing the net: ICT and learning in the ESL classroom*, Johannesburg, South Africa: University of the Witwatersrand, Unpublished paper.

Kaminsky, S. (n.d., circa 2003). *Comparing pedagogy and andragogy for both common and dissimilar meanings*. Retrieved July 18, 2004 from http://www.usm.maine.edu/!dlarson/kaminsky2.htm.

Kapp, A. (1833). *Die andragogik ober bildung im mannlichen alter. Platons Erziehungslehre, als Padagogik fur die Einzelnen und als Staatspadagogik*. Germany: Minden und Leipzig.

Knowles, M. S. (1970*). The modern practice of adult education: Andragogy vs. Pedagogy*. Chicago: Association Press/Follett.

Knowles, M. S., (1973). *The adult learner: A neglected species.* Houston: Gulf Publishing.

Knowles, M. S., (1975). *Self-directed learning: A guide for learners and teachers*. NY: Association Press.

Knowles, M. S. (1980*). The modern practice of adult education: From pedagogy to andragogy* (Revised Edition). Englewood Cliffs, NJ: Cambridge Book Company.

Knowles, M. S. (1984). *Andragogy in action: Applying modern principles of adult learning*. San Francisco, CA: Jossey-Bass Publishers.

Knowles, M. S. (1989). *The making of an adult educator: An autobiographical journey.* San Francisco, CA: Jossey-Bass Publishers.

Knowles, M. S. (1993). Contributions of Malcolm Knowles., In K. Gangel & J. Wilhoit (Eds.), *The Christian educator's handbook on adult education* (pp. 91-103)*.* Wheaton, IL: Victor Books – A Division of Scripture Press.

Krajinc, A. (1989). Andragogy. In C. J. Titmus (Ed.), *Lifelong education for adults: An international handbook* (pp. 19-21) Oxford: Pergamon.

LeNoue, M., Hall, T., & Eighmy, M. (2011). Adult education and the social media revolution. In *Adult Learning, 22, 2, (ISSN 1045-1595).* Pp. 4-12. Lanham, MD: American Association for Adult and Continuing Education.

Lindeman, E. C. (1926). Andragogik: The method of teaching adults. *Workers' Education, 4*, 38.

Long, H. B. (1991). *Evolution of a formal knowledge base*. In J.M. Peters & P. Jarvis (Eds.), *Adult education: Evolution and achievements in a developing field of study* (pp. 66-96). San Francisco: Jossey-Bass Publishers.

Maehl, W. (2000). *Lifelong learning at its best: Innovative practices in adult credit programs.* San Francisco: Jossey-Bass Inc. Publishers.

Mason, R. A., Henschke, J. A., and Weitzel, T. R. (2001). Air carrier check airman training: An adult education model. In *Proceedings of the 11th International Symposium on Aviation Psychology.* March 7, 2001. Columbus, OH: Lawrence Erlbaum Associates.

Matai, L., & Matai, S. (2009). Cooperative education: Andragogy. In *ICEE 2007: Proceedings Coimbra – Universidade de Coimbra*.

Merriam, S. B. (2001, Spring). *Andragogy and self-directed learning: Pillars of adult learning theory*. *The New Update on Adult Learning Theory*, San Francisco: Jossey-Bass, New Directions for Adult and Continuing Education, Imel, S., Editor in Chief, no. 89, 3–13.

Merriam, S. (2004). The changing landscape of adult learning theory. In J. Comings, B. Garner, & C., Smith (Eds.), *Review of Adult Learning and Literacy: Connecting Research, Policy, and Practice* (pp. 199-220). Mahwah, NJ: Lawrence Erlbaum Associates.

Mezirow, J. (1981, Fall). A critical theory of adult learning and education. *Adult Education*, *32*(1), 3–24.

Milligan, F. (1995). In defence of andragogy. *Nursing Education Today, 15*, 22-27.

Moehl, P. (2011). Exploring the relationship between Myers-Briggs Type and Instructional Perspectives among college faculty across academic disciplines (Unpublished doctoral dissertation), University of Missouri-St. Louis, USA.

Nadler, L., & Nadler, Z. (Eds.). (1989). *The handbook of human resource development (*2^d ed.). New York, NY: John Wiley & Sons.

Nevins, S. C. (no date, circa, 2003). Andragogy versus pedagogy: The secret to successful business learning, http://www.westchesterventuregrp.com/EntrepreneurForum/Andrag. Date Retrieved: October 31, 2003.

Newman, M. (2007, November 1). Personal Interview with John Henschke during the American Association for Adult and Continuing Education (AAACE) Conference, Norfolk, VA.

Osborn, S. (1999). *Andragogy*, Belgrade, Yugoslavia: Faculty of Philosophy. Forum Website: http://ifets.gmd.de/

Ovesni, K. (2000), *Concepts and models of professional preparation of andragogues*, Retrieved July 12, 2005, http://www.geocities.com/kowesni.geo/indexma.html?200512.

Pleskot-Makulska, K. (2009). The training of adult education specialists in Poland, In M. Boucouvalas (Ed.), *Proceedings of the Commission on International Adult Education [CIAE] Pre-Conference, American Association for Adult and Continuing Education [AAACE] Conference* (pp. 143-150). Cleveland, OH. Translated into English by Marcin Basiak.

Poggeler, F. (1994). *Introduction – Trends of andragogical research in Europe*. In P. Jarvis & F. Poggeler (Eds.), *Developments in the education of adults in Europe* (pp. 9-15). Frankfurt am Main: Peter Lang, Studies in Pedagogy, Andragogy and Gerontology (Volume 21).

Rachal, J. (2002, May). Andragogy's detectives: A critique of the present and a proposal for the future. *Adult Education Quarterly: A Journal of Reserarch and Theory*, *22*(3), 210-227.

Reischmann, J. (2000). *Our understanding of andragogy*, Bamberg, Germany, Otto Freiderick University, Homepage: http://www.andragogy.net.

Reischmann, J. (2004). Andragogy: History, Meaning, Context, Function. At: http://www.andragogy.net. Version Sept. 9, 2004.

Reischmann, J. (2005). Andragogy: History, meaning, context, function. In L.M. English (Ed.)., *International Encyclopedia of Adult Education* (pp. 58-63). Houndsville, NY: Palgrave Macmillan.

Reischmann, J. [Primary Author]. (2011). Andragogy. From *Wikipedia, the free encyclopedia.* *http://en.wikipedia.org/wiki/Andragogy*

Risley, L. (2012). One Andragogical approach to comprehensive examination question(s): Encouraging a doctoral student to develop his or her individualized comprehensive examination question(s). *31st Annual Midwest Research to Practice Conference in Adult, Continuing, Extenson, and Community Education*. Edmund, Oklahoma.

Risley, L. & Petroff, K. (2012). Considering andragogical learning in a pedagogical classroom. *31st Annual Midwest Research to Practice Conference in Adult, Continuing, Extension, and Community Education*. Edmund, Oklahoma.

Roberts, M. (2007). Applying the andragogical model of adult learning: A case study of the Texas comptroller's fiscal management division. In *Applied Research Projects, Texas StateUniversity- San Marcos.* Paper 209. http://ecommons.txstate.edu/art/209

Rosenstock-Huessy, E. (1925). *Andragogy – 1925*, Retrieved October 26, 2005, http://www.argobooks.org/feringer-notes/t24.html

Ross, B. E. (1988). *Integrating andragogy with current research on teaching effectiveness*. In W. Rivera & C. Davis (Eds.), *Proceedings of the Lifelong Learning Research Conference* (pp. 29–33). College Park, MD: University of Maryland.

Rostad, S., (1998). Nordic Folk Academy Socrates Project entitled 'The Public and the Library'. Nordic Council of Ministers, St. Strandstraede 18, DK-1225 Copenhagen K, Denmark. Found at the following website: http://x-stream.fortunecity.com/melrose/81/sweden.htm

Sandlin, J. A. (2005). Andragogy and its discontents: An analysis of andragogy from three critical perspectives. *PAACE Journal of Lifelong Learning, 14*, 25-42.

Savicevic, D. (1991). Modern conceptions of andragogy: A European framework. *Studies in the Education of Adults*, *23*(3), 179–201.

Savicevic, D. (1999). *Adult education: From practice to theory building*. Volume # 37 in a series Editied by F. Poggeler. Series entitled: Studies in Pedagogy, Andragogy, and Gerontagogy. Frankfurt am Main: Peter Lang.

Savicevic, D. (2000). *The roots and evolution ofandragogical ideas* (Koreni I razvoj andragoskih ideja -in the Serb Language), Beograd: Serbia (formerly Yugoslavia) Institut za pedagogiju I andragogiju Andragosko drustvo Srbije.

Savicevic, D. (2003). *Komparativna andragogija.* Beograd, Serbia: Institut za pedagogija i andragogiju Filozofskob fakulteta, Univerziteta u Beogranu.

Savicevic, D. (2006a). *Andragogical ideas in international framework* (Andragoske ideje u medunarodnin okvirima in the Serb Language), Beograd, Serbia: Institut za pedigogiju i andragogiju Drustvo za obrazovanje odraslih.

Savicevic, D. (2006b). Convergence or divergence of ideas on andragogy in different countries. In *Papers presented at the 11th Standing International Conference on the History of Adult Education (IESVA)* (pp. 1-24), Bamberg, Germany: September 27–30, 2006.

Saveicevic, D. (2008, July-August). Convergence or divergence of ideas on andragogy in different countries. *International Journal of Lifelong Education*. *27*(4), 361-378.

Simonson, M., Smaldino, S., Albright, M., & Zvacek, S. (2003). *Teaching and learning at a distance: Foundations of distance education* (2nd ed.). Columbus, OH: Merrill Prentice Hall.

Simpson, J. A. (1964). Andragogy. *Adult Education, 37*(4), 186–194.

Sopher, M. J. (2003). *An historical biography of Malcolm S. Knowles: The remaking of an adult educator* (Unpublished doctoral dissertation). University of Wisconsin-Madison.

Stanton, C. (2005, April). *A construct validity assessment of the instructional perspectives inventory* (Unpublished doctoral dissertation), University of Missouri-St. Louis, St. Louis, Missouri.

Stricker, A. N. Jr. (2006). *Learning leadership: An investigation of principals' attitudes toward teachers in creating conditions conducive for learning in school-based staff development*, , (Unpublished doctoral dissertation). University of Missouri-St. Louis

Suanmali, C. (1981). *The core concepts of andragogy* (Unpublished doctoral dissertation), Columbia University Teachers College, New York, NY: University Microfilms no. 8207343.

Tannehill, D. B. (2009). *Andragogy: How do post-secondary institutions educate and service adult learners?* (Unpublished doctoral dissertation). University of Pittsburgh.

Taylor, M. (1986). Learning for self-direction in the classroom: The pattern of a transition process. *Studies in Higher Education, 11*(1), 1986, 55-72.

Taylor, B., & Kroth, J. (2009). Andragogy's transition into the future: Meta-analysis of andragogy and its search for a measurable instrument. *Mountain Plains Adult Education Association Journal of Adult Education, 38*(1), 1-11.

VanGent, B. (1996). Andragogy. In A. C. Tuijnman (Ed.)., *The international encyclopedia of adult education and training* (pp. 114-117). Oxford: Pergamon.

Vatcharasirisook, V. (2011). *Organizational learning and employee retention: A focused study examining the role of relationships between supervisors and subordinates* (Unpublished doctoral dissertation) . University of Missouri-St. Louis, USA.

Vodde, R. F. (2008). *The efficacy of an andragogical instructional methodology in basic police training and education* (Unpublished doctoral dissertation). University of Leicester, U.K.

Welton, M.R. (1995). *In defense of lifeworld.* Albany, NY. SUNY Press.

Wie, A. L. (2003). *Improving adult learning*, Hogskolen i Nesna: Socrates Education and Culture.

Wilson, C. (2006). *No one is too old to learn: Neuroandragogy- A theoretical perspective on adult brain functions and adult learning.* New York, NY: iUniverse, Inc.

Young, G. (1985). Andragogy and pedagogy: Two ways of accompaniment. *Adult Education Quarterly, 35*(3), 160–167.

Zmeyov, S. I. (1994). Perspectives of adult education in Russia. In P. Jarvis & F. Poggeler (Eds.), *Developments in the education of adults in Europe* (pp. 35–42). Studies in Pedagogy, Andragogy and Gerontology, volume 21, Bern, Switzerland: Peter Lang.

Zmeyov, S. I. (1998). Andragogy: Origins, developments and trends. *International Review of Education, 44*(1), 103–108.

EXPLORING CROSS-CULTURAL LEARNING STYLE DIFFERENCES OF AFRICAN AND AMERICAN ADULT LEARNERS

Alex Kumi-Yeboah, Ph.D.[1]
Waynne James, Ed.D.[2]

ABSTRACT: The purpose of this paper is to explore cross-cultural learning style differences of African and American adult learners. One of the issues that needs to be addressed is how to deal with the variety of learning style preferences in a culturally diverse class, and more importantly, to systematically reconcile these differences when developing and delivering educational curricula (Cadman, 2000). It is evident that different cultural groups may have different learning styles and preferences indigenous to their particular culture. However, research on cross-cultural learning styles is limited on adult learners from Africa and United States (Anderson, 1988; Decker, 1983; Hilliard, 1989). This paper addresses cross-cultural learning style differences of African and American adult learners and suggests some educational implications.

Introduction

In the past decade, internationalization of higher education and learning has become well established in the United States. There is interplay of cultural values, individualism, power distance, and a link to the education system in every society (Hofstede, 1991). Learning styles is the phenomenon whereby individual students process retrieve and retain information or knowledge by personal affection, perception and cognitive. Curry (1990) suggests four broad layers of learning or cognitive style and defines these layers as a) instructional preference b) social interaction c) information processing d) cognitive personality style. Considering the above learning styles preferences, it is important to fully recognize the diversity that is currently common in university classrooms and find ways to recognize the preferred learning styles of international and domestic students from different cultural backgrounds. Yamazaki (2005) argues that learning styles may be related to cultures. However, a further inquiry then arises about which particular cultures are associated with which certain learning styles. Few studies have discussed the relationship between a type of culture and learning styles (Yamazaki, 2005). This paper explores cross cultural learning styles differences of African and American adult learners and its educational implications.

Background

Giroux and Myrsiades (2001) describe culture as a phenomenon where identities are constructed. It is intrinsically pedagogical (Soetaert, Mottart, & Verdoodt, 2004). Cultural variables such as philosophical perspectives, value orientation and motivation have an impact on learning and how learning is perceived (Marinetti & Dunn, 2002; Tweed & Lehman, 2002; Watkins, 2000). Hofstede (1991) defines culture as the collective programming of the learner's mind, which distinguishes the way people learn.

---

[1]Alex Kumi-Yeboah, Ph.D., Dalton State College, Dalton Georgia (akumiyeboah@daltonstate.edu)
[2]Waynne James, Ed.D., University of South Florida, Tampa Florida (wjames7846@aol.com)

As to the philosophy of cultures, European-Socratic philosophy favors questioning knowledge and expects students to evaluate beliefs and generate personal hypotheses. Confucian philosophy values effort, respect, absorptive and pragmatic learning; it expects learners to absorb defined knowledge (Tweed & Lehman, 2002). According to Hayes and Allison (1988), culture is one of the powerful socialization agents that greatly influence the development of learning styles of people. Learning styles may be distinguishable across cultures according to the comparative study of self-conceptions between Chinese and Western societies by Pratt (1991). In other words, students from different cultures tend to exhibit different learning styles and adopt different learning approaches due to distinct cultural influences and social effects (Park, 2000; Richardson, 1994). Hofstede (1997) points out that a country's culture shapes its peoples' preferred modes of learning through their socialization experiences. De Vita (2001) reported that the presence of international students would accentuate the diversity of learning styles, which are likely to be found in the multicultural classroom. Each individual learner brings with them their own preferred learning styles (De Vita, 2001). Ramirez and Castaneda (1974) discovered that European American students tended to be the most field-independent learners, while Mexican American, American Indian, and African American students tended to be field sensitive (dependent), with Mexican Americans the most field-sensitive.

In the context of the African adult learner, culture is highly linked to motivation. It is a lens of perception, patterns of motivation, standard of judgment, core of identification, and the medium of communication (Merriam & Mohamad, 2000). Oduaran (2000) explained that learning in Africa is a process through which an individual acquires skills, knowledge, and attitudes through experience. Adult learning in Africa occurs in the context of practical survival experiences such as scouting for food, water, farming, or shelter and developing skills that can be used in the workplace to generate income (Oduaran, 2000). Holton (1997) argues that universities need to closely look at their teaching and learning to cope with the process of internationalization. One of the issues that need to be addressed is how to deal with the variety of learning style preferences in a culturally diverse class, and more importantly, to systematically reconcile these differences when developing and delivering educational curricula (Cadman, 2000; Taylor, 1997). Thus, this paper will delve into cross-cultural learning styles differences between African and American adult learners.

Learning Styles

Learning styles are broadly described as "cognitive, affective, and physiological traits" that are relatively stable indicator of how learners perceive, interact with, and respond to the learning environment (Keefe, 1979). Learning styles is a biological and developmental set of personal characteristics that make the identical instruction effective for some students and ineffective for others (Dunn & Dunn, 1993). Learning styles is the complex manner in which, and conditions under which, learners most efficiently and effectively perceive, process, store, and recall what they are attempting to learn (Waynne, 1993).

It is important to note that a learning style results from the interplay between the person and the environment. Thus, while learning style arises primarily from individual characteristics, style is also shaped by social, cultural, and environmental forces. Five forces ranging from previous experiences to current circumstances shape learning style; these forces include psychological type, educational specialization, professional career, current job, and adaptive competencies (Kolb, 1984). Learning styles of African adult learners involve two processes: personality-initiated and social-initiated learning styles. The former learning styles are the processes of observation, imitation and practice. Social-initiated learning styles are the act of questioning, demonstration, explanation, and task agreements (Ocitti, 1994). Ki-Zerbo (1990) posits that the majority of adult learners in Africa learn primarily by rote memorization because of the traditional cultural practices (Eshiwani, 1993).

Theories of Learning Styles

Jung (1971) developed the psychological type theory, which is in two dimensions of personality structure. The first dimension involved the mental process of perception and was categorized as either sensing or intuition. Jung (1971) believed that people either perceived information through the physical senses or through insight. The second dimension of personality used by Jung deals with how people judge information once it is in consciousness. This dimension is subdivided into two, namely feeling and thinking. The thinking part is used to define a logical decision-making process while the feeling part is a term for making judgment on a personal level (Jung, 1971). The third dimension involved an individual's preference for introversion or extraversion.

Another theory developed by David Kolb (1984) defines learning as the process whereby knowledge is created through the transformation of experience. According to Kolb's (1984) theory, knowledge results from the combination of grasping experience and transforming it. According to Kolb (1984), experiential learning has six characteristics namely a) is best conceived as a process, not in terms of outcomes; b) is a continuous process grounded in experience; c) requires the resolution of conflicts between dialectically opposed modes of adaptation to the world; d) is a holistic process of adaptation to the world; f) involves transactions between the person and the environment, and; g) is the process of creating knowledge, which is the result of the transaction between social knowledge and personal knowledge (Kolb, 1984). Kolb (1984) argues that experiential learning provides a useful framework for the design and management of all learning experiences and explain that teachers will have to identify the range of learning styles among the student body and would modify their teaching accordingly and also through the process of dialogue, teachers would be able to know more of their students and provide assistance where it is needed.

Myers-Briggs (1962) Type Indicator (MBTI) is another learning style theory that was designed by Katherine Briggs and her daughter Isabel Briggs Myers in the 1940's with the aim of making Jung's theory of human personality understandable and useful in everyday life. The MBTI focuses more on the description of normally observed types,

rather than idealized theoretical types. In the academic field, the MBTI is linked to personality instruments using the five personality factors – extraversion, openness, agreeableness, conscientiousness and neuroticism. According to Hartman, Hylton, and Sanders (1997), MBTI type are linked to the dominance of a particular brain hemisphere (specifically, intuition-perceiving and sensing-judging), which implies that a change in style is less likely. Intuitive-judging types are better to rationally integrate situational factors in making judgments of personality, which may have some implications of teacher-student relationships, particularly in relation to assessment (Edwards, Lanning & Hooker, 2002).

Dunn and Dunn (1993) developed a learning style theory. According to their model, learning style is divided into five major strands called stimuli. The stimulus strands are: (a) environmental, (b) emotional, (c) sociological, (d) psychological, and (e) physiological elements that influence how many individuals learn (Dunn 2003). The model places much emphasizes on biological and developmentally imposed characteristics. Dunn and Dunn (1993) define styles as the way in which individuals begin to concentrate on, process, internalize, and retain new and difficult academic information. The Dunn and Dunn (1993) model measures preferences rather strengths and can improve achievement and motivation of students in their day-to-day activities. According to Dunn (2003) the inability of schools and teachers to take account of preferences produces endemic low achievement and poor motivation. All of the theories of learning styles have pedagogical implications to teaching and learning, which tends to help faculties in the university system to design better teaching methods that will cover all aspects of students' learning styles. However, there is a lack of learning styles theory that has been used to measure or assess the learning or identify differences of learning styles between African and American adult learners.

Learning Styles Differences

The differences in learning experiences of adult learners may relate to the personality types, information processing styles, and instructional preferences in accordance to the indigenous cultures they are used to (Anderson, 1988; Shade, 1982). A particular cultural or ethnic group may have experiences, mores, or shared values that cause them to prefer certain types of learning experiences. According to Slavin (1983) and Kagan (1986), cooperative learning produced gains in academic achievement, especially African and Latino students, and developed social skills. Individuals from collectivistic and interdependent cultures especially from Africa are more likely to value interpersonal self-conceptions and therefore place much importance on relational coping strategies when faced with problematic situations (Cross, 1995; Mori 2000). In contrast, many individuals from independent cultures such as the United States are more likely to value uniqueness and regard themselves as separate individuals (Constantine, Gainor, Ahluwalia, & Berkel, 2003). Cross-cultural investigations showed that the learning tendencies of East Asian college students in the Western higher institutions differed with their Western peers (Ramburuth & McCormick, 2001; Reid, 1987; Wan, 2001). With regard to motivation, Niles (1995) states that 'competition' is a major motivating factor for Western students whereas for Asian students it is 'social approval.' The African

concepts of intelligence focus on wisdom, trustworthiness, social attentiveness, and responsibility (Dasen, 1984; Serpell, 1993). Western students have been shown to focus more on individual characteristics such as independence, task efficiency, and competition (Hess & Azuma, 1991), self-esteem, and social competence (Chao, 1996; Harter, 1993). Thus, African adult learners are known to learn by rote -learning and process information by surface learning whereas adult learners in the Western world learn or process information through in-depth and experiential learning.

According to Ehindero (1990) African adult learners learn by diligence, building up understanding and memorizing content material without understanding. These themes correspond closely to the notion of achieving, deep and surface approaches to learning by African adult learners, which could be traced to their exposure to colonial European form of education (British, French, and Portuguese). In Sub-Saharan Africa, adult learners are known to undergo a lot of transformative phases in their academic life because of the colonial legacy left behind and the different cultures created. For example, formal schooling is of the Western education standards and disconnected from the life of the community of students. Adults learn the value of spirituality in the community. It is understood that there are connections to humility, healing, the value of wholeness, self and collective empowerment, liberation and "reclaiming the vitality of life" (Palmer, 1999 p. 3).

Nsamenang (1993) states that African institutions and social thought differ strongly from that of the Western cultures, stressing that most African adult learners have less opportunity to learn more of their cultures. They tend to ignore the importance of learning the theories and concepts of their own cultures but allude to Western theories and conceptual systems especially when they become fully exposed to foreign cultures daily. There has been a general debate among African scholars in psychology on the need for African adult learners to understand the importance of their culture in line with acquisition of knowledge. Love and Blenkinsop (1991) identified surface-level learning strategies used by Zimbabwean university students of geology. Although these findings support the relevance of the Western concepts of deep, surface, and achieving approaches to learning for Black students from other African countries.

The learning styles of adult learners from Africa fit into Houle's (1961) studies conducted to determine what motivates adult learners to learn in the category of orientation to learning. According to Houle (1961), orientation to learn will depend upon the expected goals of learning by the individual adult learner. Houle (1961) identified three types of adult learning; namely: goal-oriented, activity-oriented, and learning-oriented learners. For instance, to achieve a better standard of living or get out of poverty-stricken environment, African adult learners will adjust to all kinds of learning styles in order to study, pass and achieve certain clear-cut objectives. The majority of the African adult learners are known to be goal oriented because they have shown keen readiness to learn, self-directed, and persevere in achieving their dream of studying in the United States to obtain higher degrees as indicated in the Ogbu's theory (1995).

According to Ki-Zerbo (1990) African adult learners learn mainly through rote- learning. Rote learning within this framework is memorization by saving knowledge in order to use it again. This learning method has received many criticisms from scholars from the Western world, who ironically introduced it to Africans and calls it surface learning that involves studying a piece of material that does not involve carrying out in-depth processing of it. Brock-Utne (2000) states that learners who adopt the surface approach to learning will concentrate purely on assessment requirements, accept information and ideas passively, memorize facts routinely and ignore guiding principles or patterns, in comparison to students in the Western world who adopt an in-depth approach that enables them to understand materials for themselves, interact critically with the content, relate ideas to previous knowledge and experience.

The values of Africans learn more towards collective than that of the individual concept of responsibility. It comprises the following dimensions and values. The spiritual dimension means that participation is influenced by the metaphysical world where the individual is more responsible to the community and has spiritual obligations. The communal learning dimension emphasizes one's commitment to the interest of the "corporate existence of the community." The political dimension is interpreted as the responsibilities to serve the interest of the nation before oneself through the effort of the community's family and spiritual duties (Avoseh, 2001). One receives education by way of disassociating the learner from his/her oral code of the cultural community. Learning preferences are not fixed and universal, but tend to vary by cultures. Rote learning is an important learning style that serves the need for individuals to respond to stimuli to back their understanding, as well as save the knowledge that learners can use whenever it is needed (Garrison & Archer, 2000). Rote learning plays a greater role in a culture where there are few educational resources and reference materials, as is the case of African societies (Garrison & Archer, 2000). By contrast, rote learning may be ineffective in a society where information is freely available for reference and where good memory does not play an indispensable role in daily life (Eshiwani, 1993). A critical analysis of the differences of learning styles of African adult learners and American concludes that it is highly complex to determine the learning styles of African adult learners due to the varying deep-rooted cultures. Another reason is that the majority of adult learners in Africa are influenced by the culture and colonial form of education they have been exposed.

Educational Implications

Biggs (1997) proposed a 'constructivist teaching' method to incorporate these cultural differences into the mode of delivery of higher education curriculum. This method is based on the premise that learners create meaning through an active process of constructing knowledge. Passively receiving knowledge is not effective learning. Therefore, it is important to identify ways of engaging the cognitive processes of the learner to accommodate cultural differences. Biggs (1997) further provides some examples and strategies for bridging the cultural gap between the Western teacher and the Asian learner. De Vita (2001) suggested a 'multistyle' teaching approach that boils down to selecting and alternating teaching techniques to match the various learning style preferences of multicultural students.

Analyzing the above concepts indicates that adult educators could incorporate classroom activities such as class projects, project-based learning, cooperative learning, classroom discussions, and reflective thinking skills in their instructional delivery, so that adult learners would have the opportunity to participate in the teaching-learning process. This could help them understand concepts from varied teaching methods. Significantly, adult educators must realize that the difference between learning style and intelligence, so that they could design curriculum to fit the needs of the adult learner based on the unique cultures of the people. According to Pilkington and Groat (2002), understanding knowledge preferences of adult learners may help in motivating them to work to their strengths while address weaknesses through appropriate learning tasks and resources.

Adult educators could also help adult learners to understand the limitations of their preferred learning styles by assisting learners to expand their thinking strategies to vary their learning settings to meet the goals and objectives of the course program (Garrison & Archer, 2000).

Summary

It is very important on the part of educators or faculties in the university system to understand the current growth of diversity in the classroom and take into account the cultural upbringing of students who were not born and raised in the United States, and have to adapt to the cultural and educational system. On the part of the adult learners from Africa, it is very difficult, since they bring to the classroom their own preferred learning styles and had to make a cultural transition of the community or society in which they would live. As indicated in the above, there is little research about the learning styles preferences of adult learners in Africa in relation to the cultural backgrounds as compared adult learner in America. Hence, this paper adds to the existing knowledge on learning styles preferences of the adult learner from Africa. The majority of the adult learners in the United States are known to be individualistic and deep learners while those from Africa are socially initiated, rote learners and holistic learners based on the indigenous cultures. The paper provided some educational implications of the differences of learning styles between African and American adult learners as the need to focus more on project-based learning, cooperative learning and understanding the learning preferences of these learners.

References

Anderson, J. (1988). Cognitive styles and multicultural populations. *Journal of Teacher Education*, *6,* 39 2-9.

Avoseh, M. B. M. (2001). Learning to be active citizens: Lessons of traditional Africa for lifelong learning. *International Journal of Lifelong Education, 20*(6), 479-486.

Biggs, J. (1997). Teaching across and within cultures: The issue of international students. *Proceedings the Higher Education Research and Development Society of Australasia Conference, 8-11 July*, *Adelaide. 43-51.*

Biggs, J.B. &Watkins, D. (1996). The Chinese learner in retrospect, In D. Watkins & J.B. Biggs (Eds.), *The Chinese learner: Cultural, psychological and contextual influences* (pp. 269-285), Hong Kong: Comparative Education Research Centre and the Australian Council for Educational Research.

Brock-Utne. B. (2000). *Whose Education for All? The Re-colonization of the African mind?* New York, NY:London: Falmer Press.

Cadman, K. (2000). Voices in the air: Evaluations of the learning experiences of international postgraduates and their supervisors, *Teaching in Higher Education*, *4*, 475-491.

Chao, R. K. (1996). Chinese and European American mothers' beliefs about the role of parenting in children's school success. *Journal of Cross-Cultural Psychology*, *27*, 403-422.

Constantine, M. G., Gainor, K. A., Ahluwalia, M. K., & Berkel, L. A. (2003). Independent and interdependent self-construals, individualism, collectivism, and harmony control in African-Americans. *Journal of Black Psychology*, *29*, 87-101.

Constantine, M.G., Anderson, G.M., Berkel, L.A., Caldwell, L.D., & Utsey, S.O. (2005). Examining the cultural adjustment experiences of African international college students: A qualitative analysis. *Journal of Counseling Psychology, 52*(1), 57-66.

Cross, S. E. (1995). Self-construals, coping, and stress in cross-cultural adaptation. *Journal of Cross-Cultural Psychology, 26,* 673-697.

Curry, L. (1990). A critique of the research on learning styles. *Educational leadership, 48*(2), 50-56.

Decker, B. (1983). *Cultural diversity: Another element to recognize learning styles*. NASSP Bulletin.

Dasen, P. R. (1984). The cross-cultural study of intelligence: Piaget and the Baoulé. *International Journal of Psychology*, *19*, 407-434.

De Vita, A. (2001). Learning styles, culture and inclusive instruction in the multicultural classroom: *A Business and Management Perspective, Innovation in Education and Teaching International, 38,* 68-78.

Dunn, R. (2003). Epilogue: so what? In R. Dunn & S. Griggs (Eds.), *Synthesis of the Dunn and Dunn learning styles model research: who, what, when, where and so what – the Dunn and Dunn learning styles model and its theoretical cornerstone.* New York, NY: St John's University.

Dunn, R., & Dunn, K. J. (1993). *Teaching secondary students through their individual learning styles: Practical approaches for grades 7–12.* Boston :MA Allyn and Bacon.

Edwards, J. A., Lanning, K., & Hooker, K. (2002). The MBTI and social information processing: An incremental validity study. *Journal of Personality Assessment, 78*, 432-450.

Ehindero, O. J. (1990). A discriminatory function analysis of study strategies, logical reasoning ability and achievement across major teacher undergraduate curricula. *Research in Education, 44*, 1-7.

Eshiwani, G. S. (1993). *Education in Kenya since independence.* Nairobi, Kenya East African Educational Publisher.

Garrison, D. R., & Archer, W. (2000). *A transactional perspective on teaching and learning: A framework for adult and higher education*. Oxford, UK: Pergamon.

Giroux, H., & Myrsiades, K. (2001). (Eds.), *Beyond the corporate university*. Lanham, MD: Rowman & Littlefield.

Harter, S. (1993). Causes and consequences of low self-esteem in children and adolescents. In R. F. Baumeister (Ed.), *Self-esteem* (pp. 87-116). New York, NY: Plenum.

Hartman, S. E., Hylton, J., & Sanders, R. R. (1997). The influence of hemispheric dominance on scores of the Myers-Briggs Type Indicator. *Educational and Psychological Measurement,* 57(3), 440-449.

Hayes, J., & Allinson, C. W. (1988). Cultural differences in the learning styles of managers. *Management International Review*, *28*, 75–80.

Hess, R. D., & Azuma, M. (1991). Cultural support for schooling: Contrasts between Japan and the United Stares. *Educational Researcher*, *20*(9), 2-8.

Hofstede, G. H. (1997). *Culture and organization: Software of mind*. New York, NY: McGraw-Hill.

Hofstede, G.H. (1991). *Cultures and organisations: Software of the mind.* London: McGraw Hill.

Holton, R. (1997), Some myths about globalisation, *Proceedings of the Higher Education Research and Development Society of Australasia Conference, July 8-11, Adelaide 12-23.*

Houle, C. O. (1961). *The inquiring mind.* Madison, WI: University of Wisconsin Press.

Hilliard, A. (1989). *Cultural style in teaching and learning*. NEA Today, *7*, 65-69.

Jung, C. G. (1971). Personality types. In J. Campbell (Ed.), *The portable Jung*, (pp. 178-272), New York, NY: Penguin Books.

Kagan, S. (1986). Cooperative learning and sociocultural factors in schooling. In California Department of Education, *Beyond language: Social and cultural factors in schooling language minority students* (pp. 231–298). Los Angeles, CA: Evaluation, Dissemination and Assessment Center, California State University, Los Angeles.

Keefe, J. W. (1979). *Learning style theory and practice.* Reston, VA: National Association of Secondary School Principals.

Ki-Zerbo, J. (1990). *Educate or perish: Africa's impasse and prospects.* Daker: BREDA with WCARO (UNESCO-UNICEF).

Kolb, D. A. (1984). *Experiential Learning: Experience as a source of learning and development*. Englwood Cliffs, NY: Prentice-Hall Inc.

Marinetti, A., & Dunn, P. (2002). *Cultural adaptation: A necessity for global e-learning*. Retrieved August 25, 2012,fromhttp://www.learningbites.net/learningbites/main%20feature1a.htm

Mori, S. (2000). Addressing the mental health concerns of international students. *Journal of Counseling and Development. 78,* 137-144.

Myers, I. B. (1962). *The Myers-Briggs Type Indicator.* Palo Alto, CA: Consulting Psychologists.

Niles, F. S. (1995). Cultural differences in learning motivation and learning strategies: A comparison of overseas and Australian students at an Australian university. *International Journal of Intercultural Relations*, *19*(3) 369-385.

Lovelace, M. K. (2005). Meta-analysis of experimental research based on the Dunn and Dunn model, *Journal of Educational Research, 98,* 176-183.

Love, A., & Blenkinsop, T. (1991). Surface processes vs. internal activity: Student learning strategies in the earth sciences. *Earth Sciences, Study and Teaching, 18*(2) 131-134.

Merriam, S.B., & Cafferella, R.S. (1999). *Learning in adulthood: A comprehensive guide* (2nd ed.). San Francisco: Jossey-Bass.

Merriam, S. B. & Mohamad, M. (2000). How cultural values shape learning in older adulthood: The case of Malaysia. *Adult Education Quarterly*, *51*(1) 45-58.

Maisto, A. A. Morris., & C. G.(1999). *Psychology: An introduction.* (10th ed.,). Upper Saddle River, NJ: Prentice Hall.

Nsamenang, A. B. (1987). A West African perspective. In The father's role: In M. E. Lamb (ed.,). *Cross-cultural perspective,* (pp. 273-293), Hillsdale, NJ: Lawrence Erlbaum Associates.

Ocitti, J. P. (1994). *An introduction to education in East Africa*. Supplement to Adult Education and Development, No. 42. Bonn: IIZ/DVV.

Oduaran, A. B. (2000). *Effective adult learning and teaching*. Ibadan, Nigeria: University Press.

Ogbu, J. U. (1995). Cultural problems in minority education: Their interpretations and consequences-part two: case studies, *The Urban Review, 27*, 271-297.

Park, C. C. (2000). Learning style preferences of Southeast Asian students. *Urban Education*, *35*, 245-268.

Pilkington, R. and Groat, A., (2002). Styles of Learning and organizational implications Part III. Abstract Retrieved from http://www.lib.usf.edu.

Palmer, P. (1999). *The grace of great things: Recovering the sacred in knowing, teaching, and learning*. Retrieved May 2010 from http://www.couragerenewal.org/?q=resources/writings/grace

Pratt, D. D. (1991). Conceptions of self within China and the United States. *International Journal of Intercultural Relations*, *15*, 285–310.

Ramburuth, P., & McCormick, J. (2001). Learning diversity in higher education: A comparative study of Asian international and Australian students. *Higher Education, 42,* 330-350

Ramirez, M., & Castaneda, A. (1974). *Cultural democracy, cognitive development, and education*. New York, NY: Academic Press.

Reid, J.M. (1987). The learning style preferences of ESL students. *TESOL Quarterly*, *21*(1), 87–111.

Richardson, J. (1994). Cultural specificity of approaches to studying in higher education: A literature survey. *Higher Education*, *27*, 449-468.

Serpell, R. (1993). *The significance of schooling*. New York, NY: Cambridge University Press.

Shade, B. J. (1982). Afro-American cognitive style: A variable in school success. *Review of Educational Research*, *52*, 219- 244.

Slavin, R. E. (1983). *Cooperative learning*. New York, NY: Longman.

Soetaert, R., Mottart, A., & Verdoodt, I. (2004). Culture and pedagogy in teacher education. *The Review of*

Education, Pedagogy and Cultural Studies 26(2) 155-74.

Tweed, R. G., & Lehman, D. R. (2002). Learning considered within a cultural context: Confucian and Socratic approaches. *American Psychologist*, *57*, 89-99.

Wan, G. (2001), The learning experiences of Chinese students in American universities: A cross cultural perspective. *College Student Journal 35*(1) 28-45.

Watkins, D. (2000). Learning and Teaching: a cross-cultural perspective. *School Leadership & Management*, *20*(2) 161-173.

Waynne B. J. (1993). Review and critique of available learning –style instruments for adults. *New Direction for Adult and Continuing Education, 59,* 47-57.

Yamazaki, Y. (2005). Learning styles and typologies of cultural differences: A theoretical and empirical comparison. *International Journal of Inter-Cultural Relations, 29,* 521-548.

AN EDUCATIONAL PREPARATORY PROGRAM FOR ACTIVE AGING: PRELIMINARY RESULTS BASED ON PROACTIVE COPING THEORY

Ya-Hui Lee, Ph.D. [1]
Hui-Chuan Wei, Ph.D.[2]
Yu Fen Hsiao [3]
Liang-Yi Chang [4]
Chen-Yi Yu [5]

ABSTRACT: This study explored the process of improvement for proactive coping competencies for the elderly through an educational preparatory active aging learning program. We conducted an eight-week educational program with 33 retirees; furthermore, we applied pre- and post-test evaluations at the first and the eighth week to analyze participant scores for proactive coping competencies. We also distributed questionnaires to further understand participants' satisfaction and transformation through participating in this program. Three major points emerged from the study: first, participants' proactive coping competencies were improved after participating in this program; second, participants have indicated a high level of satisfaction in this program; third, the participants' understanding of the importance of retirement planning was significantly changed. Concisely, the study showed that by joining and participating in the educational program, the participants' perspectives of aging may be changed.

In this century, Taiwan has one of the fastest growing aging populations of the world. As the numbers of older people who are healthy and may live longer increases, the 65 years-old aging populations will reach 14% in 2017; thus, we may conclude that an "aged society" is soon emerging. To face the needs of the growing number of older citizens in society, the government issued an "elderly adult education white paper" in 2006 to motivate the participation of the seniors in the social activities, thus helping the elders gain relevant competencies and knowledge to reach a physical health, psychological learning activities for older people.

What are the elders' perspectives regarding later life? Previous surveys conducted by Ministry of Interior Taiwan (2005, 2009) have demonstrated that being healthy, having sufficient financial resources, and having good relationships with family members are important to most adults over 65 years-old. Therefore, how to effectively plan and prepare for later adulthood is worthy of consideration. Thus, there is a need for a structured educational program to teach such processes, providing an opportunity for the older generation to obtain otherwise unavailable benefits.

[1] Assistant Professor, Department of Adult and Continuing Education, National Chung-Cheng University, Chiayi, Taiwan. E-Mail: yahuilee@ccu.edu.tw
[2] Director, Institute of Educational Gerontology, National Chung-Cheng University, Chiayi, Taiwan and Professor, Department of Adult and Continuing Education, National Chung-Cheng University, Chiayi, Taiwan. E-Mail: aduhcw@ccu.edu.tw
[3] Doctoral Candidate, Department of Continuing Education, National Chung-Cheng University, Chiayi, Taiwan. E:Mail: elisa8897@hotmail.com
[4] Doctoral Student, Graduate Institute of Adult and Continuing Education, National Chung-Cheng University, Chiayi, Taiwan. E-Mail: bbblack23@gmail.com
[5] Graduate Student, Graduate Institute of Elder Education, National Chung-Cheng University, Chiayi, Taiwan. E-Mail: featherstar325@gmail.com

Several researches indicated that the ability to cope with changes in the aging process is considered vital for successful development in middle and late adulthood (Ouwehand, De Ridder, & Bensing, 2008, 2009). Some researchers furthermore stated that proactive coping is influential on the desired life in late adulthood (Bode, De Ridder, & Bensing, 2006; Bode, De Ridder, Kuijer, & Bensing, 2007). Proactive coping provides a "future oriented" mindset and helps individuals to see the challenges and opportunities to prepare for the aging process. Greenglass, Schwarzer, and Taubert (1999) stated that proactive coping integrates planning and preventive strategies with goal attainment and as well as identification and utilization of resources; furthermore, successful proactive coping may promote physical and mental health (Aspinwall, 2001).

Ouwehand, de Ridder, & Bensing (2008, 2009) have described proactive coping as an important strategy for successful aging; obtaining desired outcomes and preventing undesired changes in middle and late adulthood. It is a particularly promising concept with regard to aging (Bode, De Ridder, & Bensing, 2006). Furthermore, proactive coping shall be considered as an important approach in preparing for dealing with threats to personal goals (Ouwehand, de Ridder, & Bensing, 2008). Bode, De Ridder, Kuijer & Bensing (2007) have proposed that through intervention programs, people are able to learn proactive coping strategies to offset potential problems associated with aging resulting in better health and higher quality of life.

Despite these findings, there are few educational programs that stimulate investment in the future in middle and late adulthood (Bode, De Ridder, & Bensing, 2007). To assist in the needs of the increasing amount of older persons in Taiwan we conducted an educational program with proactive coping approach to stimulate the participants to think carefully of the desired and undesired changes in their middle and late adulthood. In this program, proactive coping is defined as the competencies to promote the desired future life and to prevent the undesired changes (Bode, et al., 2006, 2007).

Description of the Educational Program

The educational program was conducted by an educational gerontology research center in a university in Taiwan. Participation was free of charge. Research members consisted of five persons: three university faculty members, one doctoral student and one graduate student. We planned for this program from June, 2011, and started the recruitment in September, 2011, by e-mail, newsletters, and bulletin boards. All middle-aged and older adults who chose to participate signed an informed consent document, and completed a baseline questionnaire. The program as provided in this study, from November to December, 2011, was organized as eight 2-hour sessions for eight weeks; each session involving a brief presentation of key concepts of proactive coping theory, completion of individual self-report and planning worksheets during and between sessions. The participants were also encouraged to participate fully.

The educational program is designed based on Aspinwall & Taylor's (1997) process model of proactive coping. We modified this model and described four tasks of proactive

coping competencies: arouse attention, initial appraisal, preliminary coping efforts, and elicitation and use of feedback concerning initial efforts. This program consists of following learning topics: knowledge of active aging, explore and clarify the retirement goals, the concept of energy and loading in the life, the importance and principles of planning for later life, planning practices: my sport and health promotion plan (see Figure 1).

In the first and the eighth session, research members asked the participants to fill out a proactive coping inventory (PCI) to understand their proactive coping competencies. In the last three sessions, the participants began to make a sport and health promotion plan. In this plan and correct process, the research members give feedback to every plan.

June, 2011 Program Planning	→	September, 2011	→	November-December, 2011 Teaching & Learning
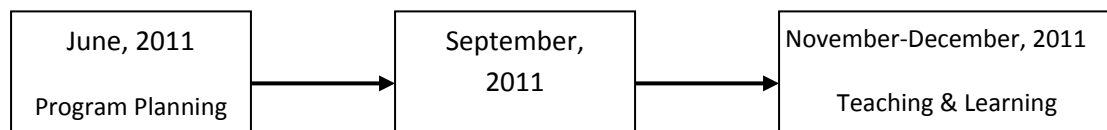
Figure 1. Research Design and Procedures
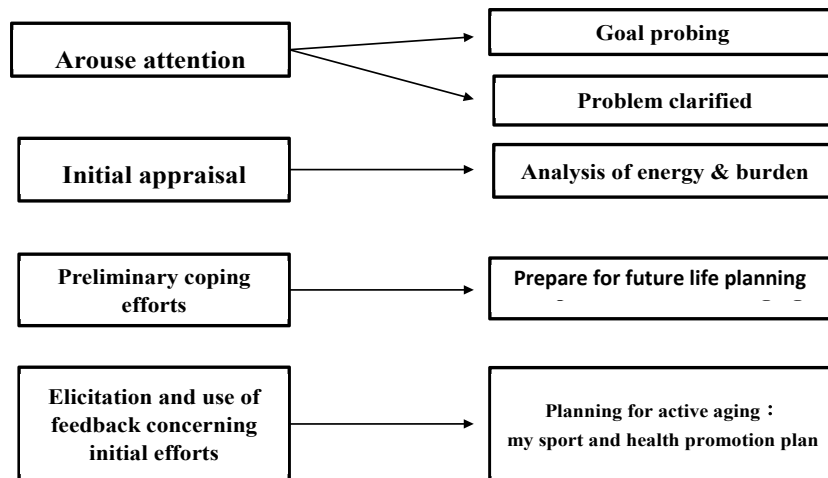
Figure 2. Process Model of Proactive Coping and Learning Topics

In this study, we used the proactive coping inventory (PCI) elaborated by Greeglass, Schwarzer, & Taubert (1999) to measure the respondents' perceived competencies. PCI consists of seven subscales, they are (a) active coping, (b) reflective coping, (c) strategic planning, (d) preventive coping, (e) instrument support seeking, (f) emotional support seeking, and (g) avoidance coping. Proactive coping inventory were measured using a Likert scale ranging from 4 (strongly agree) to 1 (strongly disagree).

A pre-test was performed shortly in the first session of the program. Thirty-three participants received an educational program with the concept of proactive coping. A

post-test was performed approximately in 8 weeks to determine the change in proactive coping competencies. Meanwhile, the participants were asked to fill out a questionnaire of learning satisfaction measured using a Likert scale ranging from 5 (strong agree) to 1 (strongly disagree).

Participants

The participants consisted of 33 persons (7 men and 26 women) aged between 54 and 77 years (M=62.9) who attended this educational program. Average age of the participants was 67.6 years. Of these participants, 15% had a master's degree, 40% had a university or college degree, and 45% had obtained a high school diploma. Regarding employment before retirement, 55% of the participants worked in the government sectors, 24% employed in the industry and service sectors, 6% reported housekeeping as their main activity, while 3% were farmers.

Results and Discussion

Table 1 shows the means and differences of pre- and post-test evaluation of proactive coping in the educational program.

Table 1 *Means and Differences of Pre- and Post-Test Evaluation for Proactive Coping Inventory*

Subscales	Pre-test Mean (A)	Post-test Mean (B)	Differences Mean (B-A)
n	33	30	
Active coping	3.00	3.19	+ .19
Reflective coping	3.02	3.25	+ .23
Strategic planning	3.15	3.36	+ .21
Preventive coping	3.10	3.37	+ .27
Instrument support seeking	2.90	3.11	+ .21
Emotional support seeking	2.93	3.07	+ .14
Avoidance coping	3.20	3.40	+ .20

* Data are differences between pre- and post-test means since 3 participants had dropped out from the program and were not included in this analysis.

As a check to ensure that participation actually increased participants' PCI, changes after participation in the educational programs were examined. As expected, there was an increase of positive responses recorded in their PCI after the duration of the educational program. Ratings increased in "active coping" from 3.00 on a 4-point scale before the program to 3.19 after the program; in "reflective coping" from 3.02 to 3.25; in "strategic planning" from 3.15 to 3.36; in "preventive coping" from 3.10 to 3.37; in "instrument support seeking" from 2.90 to 3.11; in "emotional support seeking" from 2.93 to 3.07; in

"avoidance coping" from 3.20 to 3.40. These results suggest that the educational program was effective in enhancing proactive coping competencies.

With regard to the satisfaction with the educational program, the mean score for duration of the program, eight sessions, was 4.53. The mean score for the content of the program was 4.50; the mean score for increasing the knowledge of active aging was 4.00; and the mean score of increasing the planning skills was 4.30. This indicates that the participants have high satisfaction with the educational program.

The significant change of the participants is the awareness of the important for late adulthood life. One of the participants, Mr. Chen (68 years old), said:
 "I learn how to plan for my later life… I understand that I can have dreams even though I'm getting old. I have learnt a lot of knowledge towards a successful third age."

Another participant, Mrs. Su (70 years old) , said:
"I gained the health, the happiness, and many friends… I'm from rural area, to make many new friends and to learn together in this class are the happiest things for me."

Mr. Li, Mr. Huang and Mrs. Huang mentioned:
   "I now have more positive thought to face my later life, getting old is not so terrible…"
(68 years old)
   "I become less nervous and can face aging calmly; I'll exercise persistently and make more new friends." (60 years old)
"My traditional, old concepts have changed. I have learned not to depend on my daughters; my happy later life shall depend on learning, and learn to live independently." (62 years old)

Results of this study are consistent with the researches of Bode, De Ridder, & Bensing, and Bode & De Ridder (2007) who proposed that intervention of programs had a positive effect in improving proactive coping competencies for the middle aged and older adults. Through this program, proactive coping also stimulates the participants to think about their future and practice planning for the promotion of sports and health (Greenglass, Schwarzer, & Taubert, 1999). Many expressed that they can enjoy a healthy third age and that the program was helpful for successful development in their future (Ouwehand, De Ridder, & Bensing, 2008, 2009). The results of this study suggest that the use of a proactive approach educational program may benefit the middle-aged and elder adults and help assist in proactive coping competencies improvement.

Conclusions

This study indicated that an educational program based on proactive coping theory is an effective approach to developing proactive coping competencies. Furthermore, this educational program allows the participants to accept the fact that aging is a natural process and they may prepare for later life through learning. We found that learning will empower, transform the participants' perspective to be more confident to face the challenges in late adulthood. The participants understand the importance of retirement

planning; we suggest that the improvement of planning skills should be addressed in further research.

References

Aspinwall, L. G. (2001). Dealing with adversity: Self-regulation, coping, adaptation, and health. In A. Tesser & N. Schwarz (Eds.), *Blackwell handbook of social psychology: Intraindividual processes* (pp. 591-614). Malden, MA: Blackwell.

Aspinwall, L. G., & Taylor, S. E. (1997). A stitch in time: Self regulation and proactive coping. *Psychological Bulletin, 121*, 417-436.

Bode, C., & De Ridder, D. T. D. (2007). Investing in the future: Identifying participants in an educational program for middle-aged and older adults. *Health Education Research, 22*(4), 473-482.

Bode, C., De Ridder, D. T. D., & Bensing, J. M. (2006). Preparing for aging: Development, feasibility and preliminary results of an educational program for midlife and older based on proactive coping theory. *Patient Education and Counseling, 61*(2), 272-278.

Bode, C., De Ridder, D. T. D., Kuijer, R. G., & Bensing, J. M. (2007). Effects of an intervention promoting proactive coping competencies in middle and late adulthood. *The Gerontologist, 47*(1), 42-51.

Greenglass, E. R., Schwarzer, R., & Taubert, S. (1999). *The proactive coping inventory PCI: A multidimensional research instrument.* Retrieved November 30, 2011, from http://userpage.fu-berlin.de/~health/greenpci.htm

Ministry of Interior. (2005). *Surveys of elders' living situation*. Taipei, Taiwan: Ministry of Interior.

Ministry of Interior. (2009). *Surveys of elders' living situation*. Taipei, Taiwan: Ministry of Interior.

Ouwehand, C., & de Ridder, D. T. D., & Bensing, J. M. (2008). Individual differences in the use of proactive coping strategies by middle-aged and older adults. *Personality and Individual Differences, 45*(1), 28-33.

Ouwehand, C., De Ridder, D. T. D., & Bensing, J. M. (2009). Who can afford to look to the future? The relationship between socio-economic status and proactive coping. *European Journal of Public Health, 19*(4), 412-417.

GLOBAL WORKFORCE COMPETENCIES AND THE IDENTIFICATION AND SELECTION OF CANDIDATES FOR EXPATRIATE ASSIGNMENTS

Arthur Ray McCrory, M.S. [1]

ABSTRACT: This paper explores the literature on the process of defining and categorizing global workforce competencies and their importance in the identification and selection of candidates for international expatriate positions in multinational corporations. The first part of the paper builds upon the definition of global workforce competency created by Hunter (2004) and then details the commonalities that subsequent research identifies as important for success in an international assignment. The paper then identifies two common selection practices that have been used in recent attempts to identify and select the best candidates for international assignments and details best practices in the accomplishment of this goal. Methods of selection are discussed and a comprehensive approach for multinational corporations is identified in order to maintain long-term strategic success for expatriate succession in a globalized marketplace.

The spread of globalization is changing the world around us with serious implications for the career prospect of today's workforce. A new kind of employee is required to successfully navigate this evolving global marketplace—one who is able to think broader in scope, act decisively in unfamiliar territory, and communicate effectively in a multi-cultural environment. The complexities that characterize success of global citizens have created a new set of skills and proficiency, while long-established core competencies are being strengthened in a variety of industries. Layers of international adeptness are being added, leaving some established employees stranded in the wake of their compatriot's career paths.

Ambitious companies around the world are recognizing the opportunities that the global market place offers them (Deardorff, 2006). Increasingly, for corporations of all sizes, international experience is becoming a more densely packed trail for advancement (Gow, 1999). A foreign posting—an expatriate assignment—is becoming a ticket that must be punched with increasing frequency for anyone hoping to maintain a competitive advantage in this globalized world.

The development of globally capable leaders should be a top priority in all companies (Hunter, White, & Godbey, 2006). To formulate or implement strategic plans for the twenty-first century effectively, managers and executives must be able to focus on the unique needs of overseas customers, suppliers, labor pools, technology, and economic and governmental policies. For an individual employee, this necessitates a tremendous challenge. A globally competent worker must be able to scan the larger environment for the information required for this new world. The ability to process, categorize, and interpret raw data require the knowledge and skills of being able to understand and work

---
[1] Arthur Ray McCrory (amccrory@usf.edu) is a Doctoral Student at the University of South Florida, Tampa, Florida and has a M.S. from University of Florida.

effectively with people from different cultural, religious, and ethnic backgrounds. Additionally, the managerial responsibilities of top executives who accept international roles must include the ability to manage teams composed of such cross-cultural members. Managers who fail to develop these skills, and organizations that fail to develop these managers, risk being irrelevant in the current environment (Armstrong, 2009).

Many U.S. companies have discovered that more of their revenues are coming from international markets and alliances than from traditional domestic activities (Schell & Solomon, 1997). In fact, American corporations are expanding into the global arena at a staggering pace. Businesses often have trouble finding talented individuals who are willing and able to relocate and conduct business abroad. How does a company operate in this complex international arena? How does it select, prepare, and manage people who will run these businesses? And where are these new leaders coming from?

There is a plethora of relevant literature detailing the efforts of universities and community colleges in preparing tomorrow's leaders for the globalized marketplace (Briguglio, 2007). There is significantly less available academic literature that documents the efforts of companies in the identification of existing employees as candidates for these kinds of positions. This paper addresses the following questions:
- What are the current global workforce competencies demanded by an international assignment?
- Who are the employees willing to be retrained in these global workforce competencies?
- How are they identified and selected?
- What kind of person is willing to make such a commitment?
- What kind of strategy should a company undertake in order to fill these valuable positions?

This paper first examines the recent research in the identification of global workforce competencies. Following this is a discussion of the process of identification of candidates within a company's existing workforce who either possess identified competencies or have the potential and desire to be trained to acquire them. Finally, a model is presented that can help corporations strategically prepare for the growing need for internationally trained managers and leaders within the organization.

Review of Literature on Defining Global Competencies

The identification and process of defining global workforce competencies is continuously evolving. Over the past decade, there have been numerous studies that have attempted to create a clearer and more consolidated identification of the cross-cultural and global competencies required by a globalizing company (Anderson, 2009; Deardorf, 2004; Grudzinski-Hall, 2007; Hunter, 2004; Kedia & Daniel, 2003; Meade, 2010; Nordgren, 2001; Olney, 2008; Reilly, 2004; Warnick, 2010). The definition used here is based on Hunter's 2004 study. Using a three-round Delphi technique and a survey administered to both international educators and human resource directors, Hunter (2004) settled on the following definition: "Having an open mind while actively seeking to understand cultural

norms and expectations of others, leveraging this gained knowledge to interact, communicate, and work effectively outside one's environment" (p.101).

Hunter's (2004) study also created a "Global Competence Checklist" which identified the most important items determined by the participants in the study as important for an international assignment. These included fundamental grounding in the knowledge of one's own cultural norms and expectations as well as the cultural norms and expectations of the host country. The concept of globalization and its place in current world events and world history were also considered important key areas of knowledge. Key experiences considered necessary include either academic or vocational experience with people from other cultures and traditions, assessment of intercultural performance in both social and business settings anywhere in the world, the ability to live outside of one's own culture as well as to collaborate across cultures. Hunter (2004) also identified the ability to identify cultural differences as a necessary skill for global competence. Regarding attitudes, a successful international worker must be able to recognize that one's own worldview is not universal and be willing to step outside of their comfort zone and take risks in pursuit of cross-cultural learning and personal development. The new experiences, which include emotionally challenging periods of coping with different cultures, should be considered a celebration of diversity rather than a judgmental reaction to those differences.

Hunter's (2004) definition proved to be a great starting point for this review, but there have been other studies that have added and modified the list of competencies since then. Reilly's (2004) comprehensive study concluded that a more thorough effort "to define, describe, understand, and respond effectively to issues and practices across cultures will be required" (p. 50). She identified a list of competencies and skills required for effective performance in the international global environment, including globalization concepts such as "perspective consciousness, state of planet awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of the consequences of human choices" (p. 52). The argument was made that commonly held workforce competencies such as negotiation skills, conflict resolution, team building, oral and written presentation, and leadership skills should be applied to a globalization structure by MBA programs in order to meet the demands of the changing world business landscape. Ultimately the list identified a broad range of intercultural competencies and foundations of knowledge (national and world issues) and skills (technology, language, strategic, group- and individual-oriented traits) that multinational corporations require of today's graduates.

Olney's (2008) review of the related literature compared over a dozen different studies dating back to 1994. Although many of the competencies were general in nature, Olney found a number of commonalities that move through nearly all of them. The eight most common elements that these studies found as indicative of global competency are listed in Table 1.

These intercultural competencies will continue to be crucial, not only for business graduates, but for all graduates in the future (Briguglio, 2007). In the business sphere, corporate training and consulting firm providers have provided the majority of training in

these areas rather than universities and community colleges. The existing workforce has not received the same benefits from the rich academic literature conducted over the

Table 1. *Global Workforce Competency Commonalities*

A need to perform tasks within a mixed cultural setting.
A need to demonstrate a global perspective.
A need to have knowledge of other political or economic systems.
A need to appreciate cultural differences.
A need for more than one language.
A need to appreciate geographic, religious, and sociological differences and similarities.
The ability to understand self in a multicultural context.
An understanding of business practices in other nations and cultures.

Source (Olney, 2008)

last decade. Yet, with a clearer understanding of this comprehensive collection of competencies, multi-national corporations can be better informed in their process of selecting the best people for the coming jobs. This paper now turns to those people who find themselves in need of such knowledge, skills, and attitudes—the expatriate workers.

Identification and Selection of Expatriate Candidates

Although the internationalization of education focuses on the production of a new cadre of workforce employees who enter the arena with a more solid grounding in many of the competencies discussed above, this section focuses on the identification of candidates who are already employed within a company. Whether the company is just beginning to expand its reaches into the global export market or has an existing international human relations department ready to choose from a pool of qualified candidates, the existing employee pool is an asset that cannot be ignored when it comes to choosing the best fit for a position that requires global competencies (Gow, 1999).

For hundreds of years, workers who found themselves in another country for short or long-term assignments have been identified as expatriates. The twentieth century saw an explosion of expatriation as employers sent professionals to foreign subsidiaries or headquarters. Globalization had created a market for specially-skilled professionals and the income of these choice candidates were often adjusted relative to cost of living in the host-country. As cost of intercontinental travel became sufficiently affordable, employers not finding the skill in a local market could effectively turn to recruitment on a global scale (Collings, Scullion, & Morley, 2007).

Today, private motivation for the experience of living in another country is becoming as relevant as the actual company assignment (Mor Barak, 2005). Families might often stay behind, especially if the time away amounts to a short-term contractual assignment rather than a long-term managerial job. The cultural impact of this trend is evident as traditional corporate expatriates did not fully integrate into the local population and often

associated with the host-country nationals only when absolutely necessary (Collings et al., 2007).

Regardless of nationality, employees everywhere are after similar opportunities: safety, security, a good job, a decent wage, and interesting work (Armstrong, 2009). A multi-cultural workforce is delivering companies' products and services whether or not they are globally-minded. Executives, managers, and employees at all levels of the chain of command need to be able to work productively with people different from themselves who may have different perspectives on exactly what makes a good manager or on how best to resolve conflict.

How do multi-national corporations select the right person for a job that requires intercultural competencies? Candidates and their families must demonstrate the ability to adjust to and function effectively in a new cultural environment. Every available resource, from the human resource department to mangers throughout the organization should be consulted when generating a complete set of candidates. In fact, finding suitable candidates for international assignments is a major challenge in most multinational firms (Evans, Pucik, & Barsoux, 2002). Choosing too quickly candidates who lack the cross-cultural communication or adjustment skills to perform well in a foreign assignment, as well as not considering the family situation of the candidate often results in disaster when severe cross-cultural difficulties are encountered (Evans et al., 2002).

Common Selection Practices

While most people would agree that global strategy implementation is crucial to the success of a company that has aspirations to become a global player, too often decisions are made based on the immediate need *to fix a problem*. Strategic choices are often masked by the immediacy of the situation at hand and well-laid plans can be forgotten with a phone call from a line manager or human resource director who needs a "new body" to fill a position. Following are two examples of how this situation could be solved. First is a discussion of one of the most common yet least effective approaches to this phenomenon, followed by a comparison with a best practice that is recommended by research in the field (Black, Gregersen, Mendenhall, & Stroh, 1999).

Tactical-reactive. Firms often rely first and foremost on technical, job-related skills when assessing candidates for global assignments. This narrow focus usually overshadows more critical criteria (Miller, 1973). The people with the best technical skills are not necessarily those with the best cross-cultural adjustment skills. Failure in a global assignment may as often as not be the result of ineffective cross-cultural adjustment by expatriates and their families, rather than as an outcome of inadequate technical or professional skills (Black et al., 1999).

This is often a process that represents a quick decision. When decision makers approach international assignments as short-term expenses and focus on a quick-fix to a short-term problem in a foreign operation, they may rapidly locate technically qualified candidates

and are less likely to scour the organization for candidates with similar technical qualifications but better cross-cultural skills. The candidates may be able to randomly and haphazardly perform some functions of the international assignment, but they fail to systematically integrate worldwide organizational strategic value into the product or brand (Black et al., 1999). In an early study on global assignment selection processes, Miller (1973) found that when decision makers did not so quickly identify candidates with high technical qualifications, they were more likely to "carefully define the range of skills required, to determine more precisely how to measure performance during the assignment, to search more aggressively for potential candidates throughout domestic and international divisions, and to request more assistance from human resources departments" (p 241). It is an interesting paradox that when a technically qualified candidate too quickly comes to the forefront of a search for such a position, the search is often terminated and the firm misses candidates with equal technical skills but superior cross-cultural skills.

This head-in-the-sand behavior often waits for the moment when an expatriate–say, in Frankfurt–notifies the company of her intention to quit the company. That news triggers alarms through headquarters. Urgency then takes over as both line managers and human resource departments launch a time-pressured search for a living body to fill the "Frankfurt void." The same short-sighted and irresponsible leadership could happen at the end of routine assignment when treated as the *sudden ending* of an overseas posting (Morley, Heraty, & Collings, 2006).

Strategic-systematic. A global assignment can lead to advancement in the organization if the assignment is clearly defined as strategic before the selection decision is made. A systematic selection process achieves both long- and short-term objectives. By approaching an international assignment as a long-term investment, a company can develop future executives with essential global perspectives and experiences to formulate and implement competitive strategies (Black et al., 1999). As a company increases its global reach, it needs to pay closer attention to the selection process. The first step is to integrate strategy into that process. Ignoring strategic rationales for global assignments sacrifices long-term objectives for short-term results. Decision makers should consider several categories of expatriate- and spouse-related factors when selecting candidates for global assignments (Schell & Solomon, 1997). Such an approach would increase the effectiveness of critical coordination and control functions between the home office and host-country office, as well as effectively disseminate information, technology, and corporate values throughout the worldwide organization.

Selecting the Right Candidate

The following factors for selecting individuals for global assignments are most relevant to success overseas (Black et al., 1999; Finger & Kathoefer, 2005; Lomax, 2001; Olson & Kroeger, 2001; Schell & Solomon, 1997).

Define the strategy. Decision makers must pay attention first to defining the strategic purposes of the global assignment and then to carefully assessing the skills,

knowledge, and experience required to accomplish those objectives, especially as it pertains to global competencies. For example, if better cross-cultural communication is needed from an overseas subsidiary to the US-based headquarters, or vice-versa, then a candidate with significant language skills should be considered. If the reason for the assignment is management or executive development, then the candidate's experience and position within the firm and advancement potential would be of greater importance (Lomax, 2001).

Professional skills. Professional skills are essential whether the job assignment is for the CEO, a department head, or a technical specialist. Direct knowledge of the job and a grasp of the specific issues and problems that need to be solved are imperative. Again though, technical expertise is often insufficient to guarantee success in a global assignment (Black et al., 1999). The job may require conflict resolution skills or negotiation skills irrespective of the cross-cultural challenges. Additionally, an assignment's effectiveness and success is often significantly impacted by the ways in which individuals approach stress.   Depending on the particular mix of cultures involved, the ability to collaboratively approach conflict resolution is important as each side attempts to persuade the other of the rightness of their perspective (Black et al., 1999).

Leadership skills. Leadership style is an important factor to consider when making a decision about a global assignment. Whether the candidate is a hands-on, highly-involved manager or one who delegates and accepts the decisions of others is a significant factor in making the right decision depending on the cultures involved (Schell & Solomon, 1997). For example, in Germany the leader is often right in the mix when it comes to technical know-how and the day-to-day operations. In other cultures, this may be considered a form of micro-management that would lead to less success in the assignment.

Communication skills. Most strategic functions of global assignments require individuals to communicate effectively in other cultures. Interpersonal communication skills are so important in influencing the success of international assignments. Some level of proficiency in the host-country language is also a tremendous advantage to operating in a foreign land (Finger & Kathoefer, 2005). The willingness to communicate is critical to effective adjustment during a global assignment. It may seem obvious, but so often expatriates are unwilling to try to communicate genuinely with host-country nationals, relying instead on subordinates and translators to communicate the necessary information (Black et al., 1999). The smallest of effort when it comes to language often leads to a significant reward in interpersonal connection between co-workers.

Social skills. An abiding interest in developing relationships, regardless of the situation, can help an expatriate reach out during a foreign assignment to develop significant social relationships with host nationals. Different cultures have significantly different ideas of social interaction. The Mediterranean countries value social interaction so much more than do northern European countries. Understanding the requirements of the cultural norms is a necessary part of choosing the right candidate.

Consideration of Individual Characteristics in Selection

Ethnocentricity. How we interpret what is going on around us can have a significant impact on our adjustment to a foreign assignment. We often misinterpret and criticize the behavior of people when we cross cultural boundaries. Using the cultural mores of one's own culture often leads to misinterpreting behavior in other cultures. Being less judgmental and less likely to criticize behavior in a new culture provides an easier transition to adjusting to a new environment. Moreover, not being so rigid in the evaluations of the "rightness" and "wrongness" of others' behavior are indicators of future success (Olson & Kroeger, 2001). To see my way as the only "right" way is an ethnocentric worldview that will not work. Flexibility and open minds are necessary for success.

Flexibility. The willingness to try new things is another important characteristic to look for in potential expatriate families. New foods, new sports, or new ways of traveling, for example, are the adventure of the assignment and the sign of adjusting effectively. Can the candidate transform their management style in a way that makes it more locally effective?

Stability. Dealing with the tremendous stress that accompanies such an assignment requires that the individual have tools in the toolbox that allow him or her to deal with this tidal wave of new experiences. Meditation, journaling, and physical fitness routines are all significant buffers and harbors that allow the individual to withdraw and regroup when necessary. The ability to break away from the constant struggle of trying to solve complex business problems is even more formidable when the language, customs, and political and economic systems are not understood (Blumenthal & Ulrich, 2008).

Gender-related factors. The perceived foreign bias against female managers and dual-career couples is a significant challenge (Black et al., 1999). Employees in other countries may not be used to having women in high leadership positions, and this cultural bias cannot be ignored because of American values of equality and justice. As companies attempt to globalize, though, they should cast an increasingly wider selection net throughout the company to select the very best male and female candidates. The increased level of global competition demands that firms discard their unfounded biases and assess potential female candidates more seriously when making international selection decisions.

Family factors. More than three quarters of expatriates around the world are married (McDonnell, Lamare, Gunnigle, & Lavelle, 2010). Most selection decisions involve not only the potential expatriate but also the expatriate's spouse and children. On the one hand, inquiring into family matters is a delicate situation. On the other hand, a family's willingness to take an assignment and the ability to complete it successfully can have a significant impact on whether the expatriate performs effectively (Black et al.,

1999). Companies must obtain some level of accurate information about the family situation. The communication of the pros and cons should be straightforward so that an informed decision can be made on both sides. To deny a family a true picture of potential hardships is a socially irresponsible decision of the company and should be avoided.

Methods of Selection

Once a company has a strategic plan in place for selection of candidates for an international position as well as an idea of what kind of person best fits a particular position, it is time to find the right candidate. The following methods formulate a synopsis of the literature on best practices for the selection of appropriate people with the appropriate competencies (Adler, 2009; Black et al., 1999; Gow, 1999; Lomax, 2001; Warnick, 2010).

Biographical and background data. This includes background information about candidates' personal and work histories. As discussed above, professional and technical skills are an important selection criterion. These skills can be assessed reliably by reviewing a candidate's history. While lack of technical experience can be a factor in failure, in general, biographical data (e.g., age, gender, race work experience) and background data (past jobs and positions) are not strong predictors of international assignment success (Warnick, 2011).

Standardized tests. Some of the competencies discussed previously may be able to be tested with standardized tests. However, these have only recently become more widely available for most international firms to use. The Global Assignment Preparedness Survey (GAPS) is one such test (Black et al., 1999). It appraises candidates for six critical criteria: cultural flexibility, willingness to communicate, ability to develop social relationships, perceptual abilities, conflict-resolution style and leadership style. Other surveys exist as well, e.g. the Multicultural Personality Questionnaire, a multi-dimensional instrument aimed at measuring multicultural effectiveness of expatriate employees and students. (van der Zee & van Oudenhoven, 2001). Although they should never be used as the sole selection mechanism, these instruments are a reliable and valid component of an overall selection process.

Work samples and portfolios. While potentially more expensive, this type of method can be both reliable and valid. It takes a "slice" of the prospective job and places the candidate in a simulated work situation. Having foreign nationals available to simulate an international setting so that the candidate can demonstrate their leadership or communication skills is a great tool in making the ultimate decision of who should go on such an assignment.

Interviews. Specifically, behavioral interviews are the most current qualitative tool available that human resource personnel and outside consulting firms utilize in determining the level of global competency for potential candidates (Stewart, 2002). Candidates for global assignments can be evaluated on a variety of dimensions. For an interview to be an effective selection tool, it needs to be structured in advance and

behaviorally focused. The dimensions to be assessed must be pre-determined and defined. The interview should focus on past behaviors that provide evidence of the presence or absence of the defined characteristics. Don't ask, "Are you flexible?" Instead, ask, "Describe what you did the last time you had plans in place for a project, things were going fine, and then a key factor outside of your control went in a direction you didn't expect." There are many consulting firms that have well-defined behavioral interview techniques and specialize in such endeavors (Stewart, 2002).

If firms want to become more strategic in their selection processes they must learn to incorporate human resource departments' knowledge with that of line managers in home and host countries. In fact, human resource departments could act as decision hubs to ensure that a range of selection criteria are proposed, a variety of selection methods are utilized, and a full complement of candidates is considered.

A Strategic Model to Getting the Right People

Over a decade ago, fewer than 50 percent of companies had structured selection systems, and less than 10 percent used any form of testing to screen candidates (Boles, 1997). Today, managers charged with the responsibility for assembling the best possible candidates to represent the company overseas have a myriad of tools and resources available to them. The initial recommendations for possible assignment should begin with line management; then both line management and human resources people should review the pool (Lomax, 2001).

Stage 1 – Strategic Analysis of Global Assignments

Making global assignments truly strategic requires the foresight (a) to perform a careful analysis of the firm's overall global assignment needs, (b) to define its current global candidate pool, and most importantly, (c) to assess whether its pool of candidates will be large enough to meet future demands for effective global managers (Black et al., 1997).

Analyzing current needs. What stage of globalization is the company in? Is the firm simply exporting goods and services or is it in a coordinated multinational stage. What are the strategic functions that such an assignment would play? What's truly needed—coordination and control? Better communication? Does the company need to develop a larger number of future executives by giving them global assignments as developmental experiences?

Defining the candidate pool. Rare is the company with a comprehensive database that details a manager's current assignment, technical qualifications, previous global experience, cross-cultural skills, and management potential within a firm. Yet such a database would be invaluable in searching for the candidates with the best combination of technical and cross-cultural competencies to staff a specific global position.

Assessing future needs. Again, strategy plays its hand. If a company intends to become a coordinated multinational with operations in several more countries, that company will have an increasing number of global assignment positions to fill. What kind of acquisitions is the company looking for? What kind of jobs will they need?

Developing the candidate pool for strategic success. This final strategic step in preparing for the future is of utmost importance. A company must implement regular assessments of employees' managerial and cross-cultural skills. In addition to examining managerial advancement potential through traditional mechanisms, the company should regularly assess a variety of skills and individual characteristics associated with successful global assignments (Black et al., 1999).

Stage 2 – Global Assignment Selection Process

Create a selection team. Include a home-country manager, a host-country manager, and an HRD representative.

Define the strategic purposes for global assignments. If it is a short-term problem-solving experience, the firm must be more reflective in deciding the strategic function of the assignment before it is made. What will the cultural context of the assignment be? Will extensive interaction with host-country nationals be required? Will cross-cultural communication and language skills be important? If the uniqueness of the host country provides significant cultural challenges to the candidates, this factor is important in the selection criteria and decision. What is the technical, strategic, and cross-cultural context of the position to be filled?

Review pool. This is an ongoing and long-term solution to being ready to fill the position when needed.

Utilize selection methods. Once the pool is established, the standardized tests and feedback instruments can be utilized. Using these measures to narrow the pool further leads to the moments of behavioral interviewing for the candidate and, possibly, the spouse. Once a small number of potential candidates are identified, an in-depth interview that outlines the strategic purpose of the assignment and its relationship to the candidate's career path within the company and an honest assessment of living in the foreign country can provide a realistic preview for the candidate.

Make the offer. Once the candidate has been approved, the transition to training and preparation begins.

Conclusion and Recommendations

This is clearly not the end of the story. The processes of training for an international assignment, integrating into the new role, appraising and rewarding the performance, repatriating and retaining the most valuable employees all deserve significant reviews of their own. The purpose of this paper was to evaluate the current status of identifying

both the global workforce competencies and those employees most in need of utilizing the competencies in an evolving globalized world. Opportunities for further research abound, for example:

- Are the global competencies Olney (2008) and others identified representative of a broader range of industries (e.g. legal, medical, information technology, industrial, engineering, entertainment, hospitality management, etc. . .)?
- What are other best practices of selection and identification of expatriate assignments in industry specific jobs?
- How do these global workforce competencies translate to an ever-growing multi-cultural environment in the home country? Are similar skills, attitudes, and knowledge required for jobs here at home?
- Are managers and human resource personnel incorporating the expatriate selection processes into the hiring and selection of new employees?

Even with the best of intentions, many international companies continue to use hiring and management styles that assume knowledge of the organization's home-culture, or that employ culture-specific metaphors or critical language, or that rely on styles of management that are counter-cultural and, therefore, counter-productive in many of the cultures where the global employee is being deployed. Workforce competencies must be effective when applied in multiple cultures. This paper highlights the global aspect of these competencies and the need for choosing a workforce ready to shape the history of international success in today's global market.

References

Adler, N. (2009). Shaping history: Global leadership in the 21st century. In P. Sparrow (Ed.), *Handbook of international human resource management: Integrating people, process, and context* (pp. 461-482). Chichester, UK: Wiley.

Anderson, A. (2009). *Orientation models for summer education abroad programs and the development of intercultural competency* (Doctoral dissertation). Available from Dissertations & Theses: Full Text. (AAT 3377864)

Armstrong, M. (2009). *Armstrong's handbook of human resource management practice.* London, UK: Kogan.

Black, J., Gregersen, H., Mendenhall, M., & Stroh, L. (1999). *Globalizing people through international assignments.* Reading, MA: Addison-Wesley.

Blumenthal, P., & Ulrich, G. (2008). Developing global competence in engineering students: US and German approaches. *Online Journal for Global Engineering Education, 3*(2). Retrieved from http://digitalcommons.uri.edu/ojgee/vol3/iss2/1

Boles, M. (1997). How organized is your expatriate program? *Workforce, 76*(8), 21-22.

Briguglio, C. (2007). Educating the business graduate of the 21st century: Communication for a globalized world. *International Journal of Teaching and Learning in Higher Education, 19*(1), 8-20.

Collings, D. G., Scullion, H., & Morley, M. J. (2007). Changing patterns of global staffing in the multinational enterprise: Challenges to the conventional expatriate assignment and emerging alternatives. *Journal of World Business, 42*(2), 198-213.

Deardorff, D. K. (2004). *The identification and assessment of intercultural competence as a student outcome of internationalization at institutions of higher education in the United States* (Doctoral dissertation). Available from Dissertations & Theses: Full Text. (AAT 3128751)

Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education, 10*(3), 241-266. doi: 10.1177/1028315306287002

Evans, P., Pucik, V., & Barsoux, J.-L. (2002). *The global challenge: Frameworks for international human resource management.* Boston, MA: McGraw-Hill.

Finger, A., & Kathoefer, G. (2005). The quest for intercultural competence: Interdisciplinary collaboration and curricular change in business German. *The Journal of Language for International Business 16*(2), 78- 89.

Gow, R. (1999). International. In C. Hunt & S. Scanlon (Eds.), *Navigating your career: 21 of America's leading headhunters tell you how it's done* (pp. 87-96). New York, NY: John Wiley.

Grudzinski-Hall, M. (2007). *How do college and university undergraduate level global citizenship programs advance the development and experiences of global competencies?* (Doctoral dissertation). Available from Dissertations & Theses: Full Text. (AAT 3261868).

Hunter, B., White, G., & Godbey, G. (2006). What does it mean to be globally competent? *Journal of Studies in International Education, 10*(3), 267-285. DOI: 10.1177/1028315306286930

Hunter, W. D. (2004). *Knowledge, skills, attitudes, and experiences necessary to become globally competent* (Doctoral dissertation). Available from Dissertations & Theses: Full Text. (AAT 3147319)

Kedia, B., & Daniel, S. (2003, January). *U.S. business needs for employees with international expertise.* Paper presented at the Needs for Global Challenges Conference, Duke University, Durham, NC.

Lomax, S. (2001). *Best practices for managers and expatriates: A guide on selection, hiring, and compensation.* New York, NY: John Wiley.

McDonnell, A., Lamare, R., Gunnigle, P., & Lavelle, J. (2010). Developing tomorrow's leaders: Evidence of global talent management in multinational enterprises. *Journal of World Business, 45*, 150-160.

Meade, A. (2010). *Intercultural competence: An appreciative inquiry* (Doctoral dissertation). Available from Dissertations & Theses: Full Text. (Publication No. AAT 3398291)

Miller, E. (1973). The international selection decision: A study of managerial behavior in the selection decision process. *Academy of Management Journal, 16*(2), 239-252.

Mor Barak, M. (2005). *Managing diversity: Toward a globally inclusive workplace.* Thousand Oaks, CA: Sage.

Morley, M., Heraty, N., & Collings, D. (2006). Introduction: New directions in expatriate research. In M. Morley, N. Heraty, & D. Collings (Eds.), *New directions in expatriate research* (pp. 1-17). New York, NY: Palgrave Macmillan.

Nordgren, R. D. (2001). *Shared power, trust, student responsibility, and global workforce competence* (Doctoral dissertation). Available from Dissertations & Theses: Full Text. (AAT 3041116)

Olney, R. (2008). *U.S. based business needs for technical/occupational employees with international skills: Considerations for community college and sub-baccalaureate programs in the Tampa Bay Economic Zone* (Doctoral dissertation). Available from Dissertations & Theses: Full Text. (AAT 3376210)

Olson, C., & Kroeger, K. (2001). Global competency and intercultural sensitivity. *Journal of Studies in International Education, 5*(2), 116-137.

Reilly, M. (2004). *Competencies and skills in the globalized workforce.* (Master's Thesis). Tampa, FL: University of South Florida. Available from http://etd.fcla.edu.ezproxy.lib.usf.edu/SF/SFE0000290/Reilly.Thesis-April.2004.pdf

Schell, M., & Solomon, C. (1997). *Capitalizing on the global workforce: A strategic guide for expatriate management.* Chicago, IL: Irwin.

Stewart, J. (2002). A blended e-learning approach to intercultural training. *Industrial and Commercial Training, 34*(7), 269-271.

van der Zee, K., & van Oudenhoven, J-P. (2001). The multicultural personality questionnaire: Reliability and validity of self- and other ratings of multicultural effectiveness. *Journal of Research in Personality, 35*(3), 278-288. doi: 10.1006/jrpe.2001.2320

Warnick, G. (2010). *Global competence: Determination of its importance for engineers working in a global environment* (Doctoral dissertation). Available from Dissertations & Theses: Full Text. (AAT 3412315)

ADULT EDUCATION/LEARNING IN SOUTH AFRICA: PROMISES AND CHALLENGES

Matata Johannes Mokoele, Ph.D.[1]

ABSTRACT: The benefits of adult education world-wide have been documented. Good adult education programmes engage adult learners in developmentally appropriated practices that expose them to literacy, numeracy activities. Adult Education in South Africa is expected to address socio-economic, cultural, political and environmental and health problems that are besieging adults and their respective communities. Such a programme is deemed necessary because the overwhelming majority of adults from the previously disadvantaged population are currently expected to contribute to the economic development through their association with the production sectors of the economy. Whilst strides have been made in achieving socio political goals of adult education, South Africa has still not properly achieved economic development related goals of adult education programmes. This paper will therefore provide a qualitative analysis of progress made in the county in relation to adult education and/or adult learning from its perspectives as a movement, process and programme (a la Knowles) Within each of these key areas, the paper interrogated the intentions, achievements as well as the challenges including the impact adult education has made to date in South Africa. Presented are the successes within formal structures as well as the informal processes that served as impetus to the realisation of the current democracy in South Africa.

Introduction and Background

South Africa spends the bulk of its budget on education but adult literacy level remains lower than those of various emerging countries. According to a report on its webpage, Kha Ri Gude indicates that the rate of illiteracy rates in this country are high and stand at about twenty four per cent (24%) of the population over 15 years of age (http://www.southafricaweb.co.za). The webpage continues to indicate that approximately 4.7 million adults never went to school, and further 4.9 million are functionally illiterate. Provinces with the largest number of illiterate people are KwaZulu-Natal, Limpopo and the Eastern Cape, followed by Gauteng, Mpumalanga and North West. The lowest numbers occur in the Free State, the Northern Cape and the Western Cape.

The low numbers of adult learners in these regions can be attributed to predominantly rural outlook of these areas as well as low number of population sparsely distributed in mountainous and barren and/or underdeveloped if not totally undeveloped areas of the country. Most of the people from these areas of the country move out of the regions to look for opportunities in areas with relatively big cities at young age. The language groups most affected are isiZulu, isiXhosa and Sesotho *sa* Leboa. Concentrated efforts are made by the government, business sector and non-governmental organisations to address this situation by expanding the network of adult education and ensuring the responsiveness of the programme for the diverse needs of adult learners (http://www.southafricaweb.co.za/page/adult-education-south-africa).

---

[1] Matata Johannes Mokoele is a Senior Director of Human Resources at the Durban University of Technology (DUT), South Africa; mmokoele@dut.ac.za OR drmokoele@gmail.com

Following the first democratic elections, the new government in South Africa was challenged to educate the multitudes of functionally illiterate adult population. It does not come as a surprise that improving the quality of education has since been one of the top five national priorities of the current government in South Africa and education has always featured in the list of priorities since the advent of the new democratic government in 1994. However, it would seem that the challenges at the Basic Education Sector seem to supersede the needs in Adult Education. Recent developments with non-delivery and decimation of books for entry to school leaving grades in the province of Limpopo questions the prioritisation of providing basic education to the future human resources of the country of South Africa.

The transition of this group of learners to universities and/or colleges will be compromised and/or adversely impacted by these developments in Limpopo. Government, in order to address adult education needs, has to, via legislation, provide incentives and/or punishment. It has to also focus on providing educational assistance, particularly in the workplace, to adults, the majority of whom are perceived as uneducated, under-educated, and mis-educated (Aitchison, 2011). This is the group of adults that according to Sherriff needs educational assistance because they may not be able to participate in the formal education system as a result of their lack of skills required to adequately sustain themselves in the socio-economic system (2003).

It must, however, be emphasised that--compared to other countries--adult education in South Africa is in a state of disarray. There are various contributing factors why adult education in its various formats can be in this kind of an unenviable situation. Some commentators and adult education experts in South Africa such as Aitchison have painted such a gloomy picture about the state of adult education. He comments in the Mail and Guardian (2011) that adult education in this country

> as being in a mess ….., dysfunctional and the provision of adult basic education and training (ABET) in industry …….., has a pitifully inadequate output

Lack of research and diverse definitions of adult education by various commentators and scholars suggests that there is lack of common understanding of how the adult education is conceptualised in this country. Secondly, there is a stigma associated with adult education as the latter is viewed by majority of people as "education for the uneducable adults." Unfortunately, this majority consists of Black South Africans who happen to be the most affected groups by the high rate of illiteracy. Although the government or the Department of Higher Education and Training in South Africa has a directorate that focuses solely on adult education programmes, the problem seems to be exacerbated by lack of committed and/or competent staff or staff with expertise.

93

Purpose

This paper examines adult education in South Africa both as a movement and programme. The paper will highlight the historical perspective of adult education as a system in South Africa; the individuals served by this system of adult education as well as challenges and success facing adult education. In looking at these promises and challenges, the paper also looks at the policy, legislative, governance, financial and administrative frameworks that provide the foundation for the provision of adult education. The paper will preview some of the gains to date as well as the challenges adult education as a field of study, discipline, practice and movement and/or process is faced with within the county of South Africa. Additionally, this paper focuses on the three critical areas that require attention if adult education is to thrive in South Africa. There critical areas, which will be discussed systematically as perspectives of adult education, are access, equity and success. The perspectives of adult education, it must be noted, will at times overlap and/or transcend each other.

A Historical Perspective of Adult Education in South Africa

Definition of Adult Education in South Africa

There seems to be no universal definition of adult education. There are those who go to an extent of drawing a line of demarcation between adult education and adult learning. Some use the concepts interchangeably. Eheazauas cited in Onyenemezu (2012, p.4), views adult educations as follows:

> Strongest and desirable role of adult education can be and does play is in redressing injustice, deprivations, and oppression suffered by victims of pseudo-equalitarianism and insincerity of purpose in the provision made for the general good in education training and functional learning.

Lack of a common view and/or definition of adult education/learning is amplified by Walters (2006), who attempts to justify why Aitcheson must view adult education from a lifelong learning perspective. Defining adult education and/or learning depends on the lenses used in order to determine the perceptions of the conceptualisation and definition of the term. In order to present an analysis of the promises and challenges of adult education, there is dependency on the lenses used to define the terms. Some writers, like Walters (2006), regard adult education as being concerned with either personal development for the middle classes or literacy and basic education for the poor.

It must be noted that the elements of the commonly accepted definition of adult education in South Africa are that of a programme that provides access to literacy, access to second chance opportunities for basic education, technical skills, on the job training and professional skills acquisition. The definition and the range of learning activities it espouses imply a view of adult education and training in a lifelong learning context.

94

Adult education practitioners and those involved in community development in the country of South Africa are of the position that adult education should play a role in assisting communities to engage in the process of transformation. These commentators and practitioners believe that adult education must only address social cohesion that will counter the negative effects of South Africa's painful history (Hunter, 2010). Accordingly, this group views conventional or commonly accepted descriptions, consisting of formal programmes geared at improving literacy and/or adult education, as limited because of its narrow concern on those formal qualification or certification of learners that allow progression toward formal skills development and to fit into mainstream economy.

This group, disappointed with the above form of adult education, is advocating for the return of "popular education" or the type of education that encourages learners to critically examine their day-to-day lives and collectively take action to change social conditions and systems. It paints a negative picture of the above conventional approach and believes that popular education will address some of the learning needs and struggles of communities and individuals that resemble the non-formal forms of learning that were part of the struggle for social and economic justice during apartheid.

The view held by the government in South Africa is that adult education should lead to the offering of formal certification to those meeting intended outcomes. Whilst government is busy formulating more policies and nomenclature that Hamilton and Baartjies describe as unnecessary replication of excellent and well established records of identifying problems and producing policies, it has dismally failed to achieve its intention to redress the educational injustice of the past (2012), hence the resurgence of belief in popular adult education. In this paper, the concept "popular education" is used to describe a form of adult education that encourages learners to examine their lives critically and take action to change social conditions. According to Hunter (2010), popular adult education organisations such as South Africa REFLECT Network (SARN) are making headways and using this unconventional adult education/learning approaches to reflect and address the societal and economic challenges that the South African adult population is faced with. The role of civil society in considering alternative approaches to the conventional ones has also attracted interest from the South African Coalition of Non-Governmental Organisations (SANGOCO). The latter is currently exploring how popular education can be integrated and employed as they engage in broader issues of health, gender, disability and other sectors.

The literature review conducted seems to suggest that there is no need to draw a distinction between the concept of adult education and adult learning. These two complement each other and as such can indeed be used interchangeably. Therefore, in reporting on the promises, challenges and achievements in South Africa, the concepts adult education and adult learning will be used interchangeably to include all educational and developmental provision for adults including formal tertiary education as well as non-formal learning.

This paper therefore adopts the UNESCO definition of adult education as properly captured by Nzeneri (2010) in Onyenemezu (2012, p.3) as:

> The entire body of organised educational processes, whatever the content, level and method, formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as apprenticeship, whereby persons regarded as adults by society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualification and bring about changes in their attitude or behaviour in the twofold perspectives of full personal development and participation in balanced and independent social, economic and cultural development.

The next sections will explore adult education and/or learning as both a movement and programme.

Adult Education as a Movement

Adult Education as a movement in South Africa was popularised by mass education tendencies that espoused resistance by the oppressed black South Africans. There is no question that the civil society, galvanised by organised labour and other interests groups in South Africa found it easy to educate adults through sloganeering and conscientisation of the disenfranchised to fight for their civil rights. Legalisation and/or unbanning of political parties representing these groups of South Africans was a blessing in disguise as these structures started political education which culminated in understanding of democracy by the majority of adults as well as youth who prior to unbanning of these parties resorted mostly to violence in seeking solutions to their plight. The pressure exerted by the international community culminated in opportunities for adult education. According to Aitchison (2003) , p139):

> … the spaces now opened by reforms were soon colonised and exploited, often for political purposes, for the eighties were years of political struggle in the context of an embattled economy and the rise of South African independent trade union movement. Adult education, and particularly variants of the method of Brazilian adult educator, Paulo Freire, became an important weapon in anti-apartheid mobilisation and also influenced the short-lived "People's education" movement of the mid-eighties. Educational institutions became the training grounds for, and the actual site of, political resistance to apartheid alongside the growing power of the independent unions in the factories and mines.

This is what is described as lifelong learning with great emphasis on social justice, democracy and responsiveness to the community (Buchler, Castle, Osman, & Walters, 2007). Inability to deal with resistance by the government of the day was capitulation to commencement of reforms that saw the constitutional change bring into being a tri-cameral parliament. The latter consisted of White, Coloured and Indian South African representatives, ostensibly excluding blacks. Those opposed to these developments organised themselves into a movement popularly known as United Democratic Front (UDF). This anti-apartheid body incorporated many anti-apartheid organisations. The

success of the UDF led to the formation, among others, of the National Education Coordinating Committee which brought to an end school boycotts. The formation of the Congress of South African Trade Union also developed worker leadership and worker education. By the time South Africa achieved her democratic aspirations the adult education agenda had been tacitly determined and accepted.

Adult Education as a Programme

The post 1990 era was characterised by commendable effort geared towards developing educational policies. As a programme, adult education/learning was undergirded by its economic relevance of an educational programme and the relationship between adult education and developments in the global arena (Buchler, et al., 2007).

There has been progress made as far as adult education is concerned from an educational programme point of view. South Africa has seen a number of middle class groupings who occupied supervisory and middle management positions enrol for post graduate studies in various South African Universities. However, South Africa is still faced with a fundamental challenge of adult educators who have the task of exposing this special group to learning experiences.

The problem emanates from the lack of a critical mass of adult educators. The problem is also a result of lack of requisite academic qualifications from the majority of those expected to facilitate learning experiences for adult learners. There is a concern that the intellectual support expected from the universities to ensure successful implementation of adult education programmes (Aitchison, 2011).

The Promises and Challenges of Adult Education in South Africa

Adult education in South Africa promises are predominantly encapsulated in its notion to deliver educational intervention in an effort to reduce the level of illiteracy, to develop vocational skills as well as to heal the injuries caused by apartheid. As already indicated, the focus on adult education in this country has become a priority over the past years. This can be attributed to the millions of South Africans who have never had the advantage of receiving any meaningful education under the *apartheid system*. With the new government post-apartheid era, it is no longer considered an advantage or privilege to receive an education and it is now considered a basic human right according to the Constitution of the country. The commitment by the current government of South Africa is echoed by Onyenemezu (2012) who insists that the goal of any educational system is to provide or develop a balanced individual capable of surviving in his environment and contributing meaningfully towards the survival of that society to which he belongs. This current educational system in South Africa will therefore open up the ways and means for the previously disadvantaged South Africans to receive an adult education. What remains to be seen is whether the government, business and civil society, in their quest to promote adult education have provided or will in future provide appropriate resources to ensure the achievements of the objective encapsulated in a myriad of policies and programmes that are in abundance.

According to Buchler *et al.* (2007), the major structural shifts in the economy over the last twenty five years, the endemic shortage of high level professional and managerial competence, and the impact of HIV/AIDS on the labour force, has ensured that there is recognition of the significant need for the continuing education of workers.

The recently released Green Paper for Post School Education and Training (2012) goes on to indicate that workplace training continues to provide diverse and excellent training opportunities, in some places. However, the hope dissipates when the resources are insufficient and as such negatively impacts the quality, quantity and diversity of the provision of adult education intervention. The government must therefore take urgent action to stop the decimation and asset stripping of declining university based adult education resources (Aitcheson, 2011). There is also evidence of a range of informal, non-formal and formal learning activities taking place within this ambit. In order to answer a question posed by Aitchison and Alidou (2009) with respect to whether adult education policies provide linkage between formal and non-formal education, it can be confirmed that in South Africa such linkages potentially exist. The National Qualification Framework, if properly implemented, promises to regularise recognition of prior learning (RPL) policies and strategies. Unfortunately, there is still confusion and reluctance with regard to the functionality of viable systems to recognise knowledge previously gained and skills.

Adult Education Frameworks as Enabling Legislative Environment

There is no denying that from a policy perspective, South Africa has formulated and ratified specific national adult education policies which seek to address deficiencies in the literacy, basic education, and economic development or livelihood related skills training. According to Aitcheson and Alidou (2009)*,* adult education and/or learning is invariably aligned to other developmental policies, social goals and sometimes international conceptions of the learning or knowledge economy.

To some extent, the development of adult education policy was hampered and confused by the scattering of the provision of adult education programmes among several departments. The South Africa government is commended for having made structural changes intended at addressing institutional barriers to participation in adult education. These changes are related to policy, institutional and systematic changes, as well as increased funding (Groener, 2011). These positive initiatives culminated in the promulgation of a plethora of legislation such as the Skills Development Act, 1998 and the Employment Equity Act, 1998. This legislation was designed to reduce levels of unemployment, develop adult education opportunities, and promote an equitable distribution of skills and economic growth alongside social cohesion. The legislative environment provided South Africans with hope that young and older adults who may have missed out on accessing higher education or who may have left high school in the early stages will have an opportunity to catch up and achieve post school qualifications that would prepare and enable them to compete for better paying jobs. Walters (2006) describe this legislative environment as building up a lifelong learning structures and

institutional frameworks when positively commenting about the basket of legislation that impacted on education and training in South Africa.

The delivery of adult education to an extent thrived as a result of these legislative frameworks. Various state departments, private sector as well as civil society organisations provided formal learning programs for adults (Walters, 2006). According to the Green Paper for Post School Education and Training, approximately 312 077 students were enrolled in public adult education centres during the year 2011 (2012). Miller (2012) paints a somewhat pessimistic picture that the proposals contained in this Green Paper, albeit plausible, will add more professional bodies, and thereby culminate in additional bureaucratic structures and/or more undue control.

Governance and Coordination

The provision for adult education/learning initiatives and programmes are scattered throughout a number of governments departments. Aitchison & Alidou (2009) observed that this practice seems to be prevalent, and has become the norm, in other sub-Saharan countries where the programmes are spread among various ministries to promote, at least in theory, cooperation with others in the provision of non-formal adult learning activities. However, what seems to be lacking is the actual mechanism for cooperation, liaison, and coordination between the ministries as these are perceived to be weak and poorly defined. To some, this may be viewed as an advantage to ensure pervasiveness and success of such programmes and initiatives. However lack of mechanism to coordinate cooperation and liaison between these departments may nullify the positive impact that these programmes and initiates may potentially yield.

Prior to 1994, there was only one department that was responsible for education in South Africa. However, following the installation of a new government, specifically during the term of the current government under the Presidency of Dr. Jacob Zuma, the Department of Education was divided into two distinct departments, namely, Higher Education & Training, as well as Basic Education. The Department of Higher Education and Training has a directorate dealing specifically with Adult Basic Education. The primary function was to address the educational plight facing the majority of South Africans who were never enrolled in primary education and those that dropped out of school for various reasons.

Financial Framework

The fact that there is a semblance of governance and coordination related to the provision of adult education is positive indication of the seriousness of government's intention to address and eradicate the levels of illiteracy among South African adult population. This is supported also by a progressive legal framework. However, the amount spent on adult education is yet to be established. The total allocation of government resources to all forms of adult education is difficult to identify. The fact that the programmes are scattered in various departments suggests that it will be difficult to provide a succinct figure related to the amount of money spent on educating adults in South Africa.

Aitchison & Aladou (2009) estimates that budgeting allocation towards adult education programmes is approximately one per cent (1%).

Given the fact that Further Education and Training (FET), Higher Education institutions as well as the Sector Education and Training Authority (SETA) serve as access points for uneducated and illiterate adults, this suggests that adult education funding is located and provided under these structures. While there is a general belief amongst government that it is through education that change and growth can be achieved, hence in South Africa, spending in education has often topped 20% of the annual budget expenditure and currently exceeds 18%. Despite this high expenditure on education, adult education has been given scant attention given the disproportionate number of illiterates and functionally illiterate adults in South Africa (Hunter, 2010).

The Green Paper for Post School Education and Training postulates that the Public Adult Learning Centres (PALC), which elsewhere in this paper is presented as positive outcomes in the process of institutionalising adult education practice, are criticised for being funded on a model based on learner enrolments. The Green Paper raises a concern that this funding model only makes provision for programme funding when PALCs do not offer programmes but learning areas. An additional concern is that in very weak institutions funding based on learners enrolment does not allow for the building of institutional capacity. The number of adult learners enrolled in PALC in 2011 was reported to be 312 077 albeit the throughput rate is low. This observation suggests that very few adults acquire certificates as intended by the formal adult education programmes.

What is encouraging is that there are positive signs toward making adult education a success through provision of funding, whether limited or in abundance and/or spread through a number of ministries (Department of Higher Education and Training, Green Paper for Post School Education and Training, 2012).

Administrative Frameworks

Operationalization of the policies and compliance with adult education legislation is implemented through different institutions. The establishment and/or re-establishment of the Sector Education and Training Authorities (SETAs) in March 2005 under Regulation 27445 has ensured that vocational, technical and entrepreneurship education and training with support of quite elaborate management systems is in place. Section 3 of the Skill Development Act, 1998 contains the main function of the SETAs as that of contributing to the skills development of those already in employment as well as those aspiring to be employed in specific sector and/or industry. Each SETA is responsible for sector or public or private sector industry and is funded through skills levy they derived from businesses. This development has, however, not measured up to the call for a "skills revolution." Recently, there have been efforts in the area of literacy through the government initiated Mass Literacy Campaign that began to address the hugely neglected Adult Basic Education and Training (ABET) sector (Hunter, 2010).

Again, it must be stressed that in South Africa, it has been the practice to share responsibilities among government and employers in all industries to mobilise the resources necessary to reduce barriers which may have prevented adults from returning to education. Strategies included encouraging the development of formal, non-formal and informal learning focused on individual needs. The target groups were unemployed adults and those with low levels of educational achievement. Special education grants are provided equivalent to unemployment benefit, with loans and grants available to those in employment.

On a positive note South Africa had the focus of its adult education programmes on literacy and basic education, non-formal education, and generic adult education programmes. Some of the programmes are focused on livelihood training, specialised vocational training, and environment related education as well as health, cooperative and civic education (Aitchison & Alidou, 2009). The targeted audience encompasses women in the fifteen to thirty five (15-35) age group; youth who are not enrolled with any school; people in rural and disadvantaged areas; staff in public sector and business who require continuing education; people with disabilities; and prisoners. Several educational programmes such as the Adult Basic Education and Training (ABET) programme and the South African National Literacy Initiative (SANLI, 2000) were initiated in an effort to promote universal access to education and most importantly, to eradicate illiteracy among adults, many of whom were deprived of educational opportunities during the apartheid era. The programmes were also intended to empower those who previously had been socially disadvantaged groups in order to enable them to be self-reliant and to participate more effectively in national development processes.

Despite concerted efforts by successive post-apartheid governments to expand learning opportunities for adults, the rate of adult illiteracy in the country remains significantly high. A recent report indicates that in 2009, seven per cent of adult population in South Africa were totally illiterate or had received no education at all; whilst twelve per cent were to a varying degree functionally illiterate having dropped out of formal school before primary education or Grade Seven.

A study by the Ministerial Committee on Literacy (June 2006) established that the rate of adult illiteracy however was significantly higher in non-white communities and among women, a pattern which partly reflected the negative effect of apartheid-era segregationist policies. These negatively impacted the provision of social services including education as well as socio-cultural practices which tend to give males unfair advantage over females and children. The continued prevalence of adult illiteracy and its negative effect on development and social transformation compellingly suggests that the South African government must continue to institute adult literacy programmes like the Kha Ri Gude (Let Us Learn) Adult Literacy Programme (KGALP), initially instituted in February 2008.

Capacitating Adult Educators

The period of the eighties brought with it positive developments with regard to professionalization of adult education in South Africa. The University of Cape Town was the first institution in South Africa to appoint a professor of adult education resulting in a post graduate programme offering. The University of Cape Town remains a centre for serious thought and research about Adult education (Miller et.al, 1991). The status of adult education as a field of study became more pronounced with some of the universities following through the footsteps of the University of Cape Town, for example, the former University of Natal offered an advanced diploma in Adult Education. Similar events occurred at the University of South Africa's (UNISA) Abet Institute; University of Witwatersrand's Adult Literacy Unit. Various non-government organisations (NGOs) also organised themselves as providers of literacy education entities. Examples of the literacy organisations include Project Literacy (Pro-Lit, National Literacy Co-operation (NLC). There was also the formation of an association of Forum for the Advancement of Adult Education (FAAE) which gives adult education the status of a professional association in South Africa. The latter regional association gave birth to a national body of adult education practitioners known as Adult Educators and Trainers Association of South Africa (AETSA) in 1994.

While the above developments have occurred, Aitchison (2011) laments that the intellectual support that is generally expected from universities *vis-a-vis* the development of adult education, has been smashed by what he refers to as the "corporate Philistine" currently endemic in both UNISA and UKZN and which have eviscerated adult educations institutes and centres, respectively.

Adult Education/Learning within the Formal Education System

Through the Department of Higher Education and Training, adult learning opportunities are made possible to be accessed after normal working hours. That is what in 1998 was referred to as "night school" which has since been given a new name viz., pubic adult learning centre (PALC). The latter are mainly located in school buildings and mainly offered by school teachers (trained in pedagogical teaching methods) during the day or ABET practitioners. The focus of these adult learning opportunities was on the minimum level one of literacy or formal study for a senior certificate. According to the 10-Point Plan for Higher Education and Training (DBSA), such learners were expected to proceed to achieve a high school qualification (known as Matric or Standard 10 in South Africa) or equivalent certificate through this Adult Basic Education and Training Certificate (ABET) programme.

Unfortunately, there has been limited success as far as this intervention is concerned. This situation can be attributed to several reasons such as the difficulty experienced by adults who cannot sustain attendance on account of time and in particular to keep attending after hours, other responsibilities in the house hold or community, economic shocks, and in rural areas peak season times such as harvesting break in to attendance.

The government reports an increase in the enrolment figures of Kha Ri Gude Literacy campaign, from 322 213 in 2008 to 613 608 in 2009. The success of this campaign, although criticised, was more successful than the ABET campaign as it was attractive to learners, as each learner getting a text book. Further, its programme assessment approach was nationally checked and moderated. According to Aitchison (2011), learners were attracted to this campaign because of the comfort they enjoyed meeting in homes, churches and community hall and the positive perception that learners had towards their educator.

Summary of Developments in Adult Education

The following points provide a summary of developments regarding adult education in South Africa.

Profile of Adult Education

The fact that there are various interpretations of adult education and/or learning in South Africa indicates that there is awareness of the role of adult education/learning. In South Africa the profile of adult education is continually being raised. Adult education is receiving priority in various formats clustered under post school education and training. Civil society is also enhancing government's effort, albeit in an uncoordinated manner, in an attempt to ensure the promotion of rural development, poverty alleviation, women's empowerment, etc.

Adult Education Policy

In South Africa, the Green Paper on Post School and Training provides the framework for promotion of adult education and learning. The Green Paper, over and above previous policy and legislative frameworks that preceded it, demonstrates government's positive steps towards a national adult education policy. The Green Paper is proposing the establishment of a South African Institute of Vocational and Continuing Education and Training be established. This is, potentially, a step in the right direction. This type of adult education in South Africa needs to include a number of elements. The most important subject for an adult learner to begin with is reading. The ability to read is fundamental in being able to learn any other subjects that form part of adult education. Writing can follow shortly after basic reading skills have successfully been achieved. The next step in the adult education is then to provide the adult learner with basic math skills. These skills need to include number recognition, counting and simple addition and subtraction equations.

Adult Education Research

In these areas South Africa seems to be lacking behind. The fact that there is no agreement regarding the terminology used to describe the adult education and/or learning suggests that more needs to be done. Non clarification and standardisation of terminology may adversely impact the efforts towards promoting adult education and

learning at regional and intercontinental levels as field of study and/or professional association. While there is no common definition of adult education in South Africa, there is, in a positive note, towards research dialogue, albeit by only a handful of players. There are three areas of research that have been identified in South Africa, viz,. macro adult education and training systems research; concern for the adult learning and the teaching encounter; and the grassroots, indigenous research which is concerned with mobilization, organisation, and development amongst the poor and marginalised sectors (Walters, 2006).

Governance, management and coordination

This is the area where South Africa has demonstrated semblance of success through various legislative frameworks. However, the weakness seems to be in the management of adult education programmes. The Department of Higher Education and Training, is looking into new strategies and nomenclatures to address the plight adult South Africans are facing with regard to formal and non-formal education. Unfortunately, there seems to be no indication that provision of adult education and learning will be decentralised as proposed. The role of non-governmental organisations and their coordinated efforts with government is recognised in the Green Paper on Higher Post School Education.

What has been an obvious success in South Africa is the recognition of actors in partnerships between government and civil society. Civil Society and government in South Africa have complemented each other in promoting and raising the profile of adult education. Recently, the president of South Africa, Dr Jacob Zuma, applauded the role the church based organisation played in promoting social cohesion. This scenario continues to be the case as the government recognises community based organisations and non-government organisations as partners in education the multitudes of adults in South Africa.

Funding

It is not easy to determine the total budget allocated towards Adult Education. With the universities cutting down on adult education programmes and the donor's funds drying, it seems that adult education is not being given the priority it deserves. However, the Green Paper on Post School Education and Training raises hope that the government will provide funding for these programmes.

Conclusion

Despite the introduction of legislative frameworks over the past years, adult education/learning has not made an expected impact in South Africa compared other countries. There is still a need to consider some of the recommendations made by Mokoele (2007) in suggesting that employers consider demanding quality and training services in academic, technical and social skills. There is still indeed a need to establish long term partnerships between employers and the institutions of higher learning. It must be noted that not much has been achieved as the majority of the institutions of higher

learning predominantly offer academic or learning experiences that do not offer practical work experiences to the previously dis-advantaged adult in South Africa.

With the adult education legislation in place, employers are now required to provide skills and professional development interventions to their employees in order to, among others, enable them to move up the corporate ladder. This development is in line with another intervention that Mokoele recommended which was to introduce Affirmative Action legislation that would ensure proportional representation at all level in the South African workplace and/or industries.

Unfortunately, there are employers who still choose not to commit funds towards the professional development of adult South Africans that prepares those under-represented, at various levels, including management levels, as observed by Mokoele (1997). The implication is that adult education and its principles are not employed to the maximum to enable the majority of South Africans in the workplace to contribute to economic development or nation-building. The government, however, seems not to have the competence to enforce the legislation to force those employers to comply with the legislative requirements.

Adult education and/or learning will remain a concept that is open to a number of interpretations as demonstrated in this paper. On a positive note and in closing, South Africa has provided a good foundation for adult education at a formal level in an effort to eradicate and/or reduce illiteracy through a plethora of legislation.

Going forward, there is a need for a study to explore effective ways or interventions that can address the current state of affairs as it relates to adult education.

References

Adult Education in South Africa. Abstract retrieved from http://www.southafricaweb.co.za/page/adult-education-south-africa

Aitchison, J. (2003). Struggle and compromise: A history of South African adult education from 1960 to 2001. *Journal of Education, 29, 125-178*

Aitchison, J., (2011, April, 21). From ashes to assets. *Mail and Guardian*. Retrieved from http://mg.co.za/article/2011-04-21-from-ahes-to-assets

Aitchison, J., & Alidou, H. (2009): The state and development of adult learning and education in Sub-Saharan Africa – Regional Synthesis Report. Retrieved from http://www.unesco.org/uil/en/nesico/confintea/confinteacounties.htm

Buchler , M., Castle, J., Osman R., & Walters, S. (2007) . Equity, access and success: Adult learners in public higher education. *Review of Higher Education in South Africa*. Pretoria, South Africa: Council on Higher Education.

Development Bank of Southern Africa, Development Planning Commission. (2010). 10-Point Plan for higher education and training skills for inclusive growth: towards a long term strategy for higher education and training. Retrieved from http://www.dbsa.org/Research/Higher%20Education%20and%20Training/Skills%20for%20an%2

0inclusive%20growth%20path%20Towards%20a%20long-
term%20strategy%20for%20higher%20education%20and%20training-
DHE%20prepared%20by%20DBSA.pdf

Department of Higher Education and Training. (2012). *Green Paper for post school education and training.* Pretoria, South Africa: Republic of South Africa.

Groener, Z. (2011, January). *Adult education, globalisation and inequality in South Africa: Searching for new analytical frameworks.* Paper presented at the Adult Education Research Conference, Missouri-St Louis, USA

Hamilton, S., & Baatjies, B, (2012). Blade's paper fails to make the cut. *Mail and Guardian.* Retrieved from http://mg.co.za/print/20102-01-20-blades-paper-fails-to-make-the-cut

Hunter F. (2010). *Some insights into community adult education in South Africa.* Retrieved from http://www.iiz-dvv.de/index.php?article_id=128&clang=1

Milar, C.M., Raynham, S.A., & Schaffer, A, 1991. *Breaking the formal frame: Readings in South African education in the eighties.* Cape Town, South Africa: Oxford University Press.

Miller, A. (2012). Adults need customised education. *Mail and Guardian.* Retrieved from http://mg.co.za/print2012-03-02-adults-meed.customised-education

Mokoele, J.M. (1997). *Perspectives of Black South African managers regarding advancement into corporate management positions: Implications for human resource development* (Doctoral dissertation). Virginia Polytechnic Institute and State University, USA

Onyenemezu, E.C. (2012). Adult education and the challenges of 21st Century in Nigeria. *Journal of Education and Practice, 3*(5), 1-6.

Sherriff, R. L. (2003, April). Adult education: Will it meet the challenges of the future? Retrieved from http://www.aeutla.net/docs/Adult%20Education%20-
%20Will%20It%20Meet%20the%20Challenges%20of%20the%20Future.pdf

Walters, S (1994). Towards a future agenda for South African adult education – Research within the context of the Southern African region. In W. Mauch (Ed), World *trends in adult education research: Report on the International Seminar on World Trends in Adult Education Research* (pp 38-50). Montreal, Canada., UNESCO?

Walters, S. (2004). Lifelong learning within higher education in South Africa: Emancipatory potential. *International Review of Education*, *45*(5/6), 575-587

Walters, S. (2006). Adult learning within lifelong learning: a different lens, a different light. *Journal of Education, 39, 7-26.*

CROSS-CULTURAL USE OF SURVEYS AND INSTRUMENTS IN INTERNATIONAL RESEARCH: LESSONS LEARNED FROM A STUDY IN TURKEY AND THE UNITED STATES

Claudette M. Peterson, Ed.D.[1]
Anita Welch, Ph.D.[2]
Mustafa Çakir, Ph.D. [3]
Chris M. Ray, Ph.D.[4]

ABSTRACT: Adult education researchers can now transcend geographical distance and collaborate across borders. While international research can be conducted using surveys or existing instruments, this feat requires cross-cultural validation to ensure both validity and reliability. This cross-cultural validation must address two aspects if written artifacts are to be used: language translation and cultural adaptation. The paper describes recommended protocols for language translation, including proper documentation of the process. The paper goes on to discuss emic and etic perspectives on cross-cultural use of survey and instruments. Finally, we briefly describe how the process was conducted for an unfunded research project that used an existing instrument to collect data in both Turkey and the United States. Our hope is to fulfill one of the goals of the Commission for International Adult Education (CIAE): that adult educators from AAACE and other countries will use the techniques to cooperate on projects of mutual interest and benefit to those we serve.

Cross-Cultural Research

The goals of the Commission for International Adult Education (CIAE) encourage those who work in the field of adult education "to discuss how adult educators from AAACE and other nations may cooperate on projects of mutual interest and benefit to those we serve" (www.aaace.org/ciae, 2011).

When cross-cultural research is conducted, it might involve two cultures with one language, one culture with multiple languages, and multiple cultures with multiple languages (Geisinger, 1994). It may involve translating a survey or instrument into other languages or making cultural adaptations to make it relevant in another culture. When using survey instruments, differences in both language and culture require careful consideration in order to ensure validity and reliability of results.

Cross-cultural research was initially done in disciplines such as sociology and anthropology (Brislin, 1970, 1980). Cross-cultural use of instruments was initially introduced in other fields such as medicine and psychology.   Initial translation and cultural adaptation efforts appeared in health care survey instruments around the world (Hussein & Vostanis, 2008; Maneesriwongul & Dixon, 2004; Ngo-Metzger, & Bogen, 2006; Ruperto et al., 2001; Wang, Lee, & Fetzer, 2006; Weidmer, Hurtado, Weech-Maldonado, Willgerodt, Kataoka-Yahiro, Kim, & Ceria, 2005; Yu, Lee, & Woo, 2004).

---
[1] Claudette M. Peterson, Assistant Professor, North Dakota State University, claudette.peterson@ndsu.edu
[2] Anita Welch, Assistant Professor, North Dakota State University, anita.welch@ndsu.edu
[3] Mustafa Cakir, Assistant Professor, Marmara University, Turkey, msc446@gmail.com
[4] Chris M. Ray, Assistant Professor, North Dakota State University, chris.ray@ndsu.edu

Standards are being developed for cross-cultural use of instruments by organizations such as the World Health Organization (n.d.), the U.S. Census Bureau (2003, 2010), and the Medical Outcomes Trust (1997). Still, not much cross-cultural validation has been done within an education context although Standards for Educational and Psychological Testing [20] have been created and revised jointly by the American Education Research Association (AERA), the American Psychological Association (APA), and the National Council on Measurement in Education (NCMA).

Cross-cultural use of surveys and instruments was slow to spread to other domains. Not much has been written about the use of cross-cultural surveys or psychometric instruments in education. One purpose of this paper is to encourage adult educators to address this gap by using appropriate protocols. Cross-cultural validation must address three aspects: (a) language translation and (b) cultural adaptation and (c) re-validation.

Protocols for Language Translation

Brislin (1970), a psychologist, noted in an early work that the tendency was not to use any particular protocol for translation of instruments. He reported a review of 80 articles that was published in the same year that showed that more than 75% of the articles reviewed gave little or no information that would allow a reader to rule out problems with translation. Some of the remaining articles just mentioned that a bilingual friend had helped the researcher translate an instrument from one language to another. Brislin proposed a protocol for language translation and cultural adaptation that is relevant for both qualitative and quantitative data gathering.

Some authorities suggest having translation of an instrument done by professional interpreters (U.S. Census Bureau, 2010). This is not always possible, because researchers may not have funding to hire professional translators or they may not have access to interpreters trained in certain languages. However, there are accepted protocols (Nasser, 2005) for translation of instruments and these can include using (a) a translation committee, (b) back-translation, or (c) the decentering method.

Translation Committee or Team Translation

Nasser (2005) identified the translation committee or team translation protocol as "the most practical procedure for the translation of instruments" (p. 236). He described several options, first with a panel of experts who translate from the source to the target language, and if all the translations are the same, they can be considered valid. Another possibility is to have "a group of bilinguals translate from source to target language and other members of a committee an independent body of professional translators consensually assess the translations" (p. 233). For his particular study, three expert translators with masters and doctoral degrees in linguistics and English as a Second Language translated the instrument. A blind expert rater was asked to judge the translation.

There are two things that distinguish this method from the other protocols using back-translation or decentering. First, translation only occurs in one direction, that being from the source language to the target language. Second, multiple people are performing the translation simultaneously.

Back-translation

The next recommended procedure for translation and adaptation is back-translation (Brislin, 1970, 1980). Using this procedure, "one bilingual translates from the source to the target language, and another blindly translates back to the source (Brislin, 1986, p. 159). Candell and Hulin (1986) use this technique to translate the same Job Descriptive Index used by Nasser in the discussion of a translation committee.

Decentering Method

The decentering method has been described by several researchers (Brislin 1986; Nasser, 2005; Werner & Campbell, 1970). As described by Brislin (1986), the decentering process is closely related to the back-translation process described above. Decentering involves moving back and forth several times between languages, using a different bilingual translator each time. Bilingual #1 would translate the source#1 to target#1, Bilingual #2 would translate that target#1 back to source#2. Bilingual #3 would translate source#2 to target#2. Bilingual #4 would translate target#2 to source#3. This can be continued for more rounds until the researcher compares the latest back-translated version to the original source version. If the wording and concept of the item survive this process, it is considered to be decentered, meaning that "no one language is the 'center' of attention" (Brislin, 1986, p. 160).

Much of the research reported in scholarly journals involves translation and cultural adaptation of instruments originally written in English. Decentering can reduce the implication that researchers from a dominant culture are "helping" the "poor" third-world or developing countries.

Beyond Translation of an Existing Instrument

Brislin (1986) points out that there are some advantages to using an existing instrument and translating and adapting it to fit another culture. One advantage is that researchers can often save time and money by using an existing instrument. In addition, there may be published studies or unpublished data available, with which to compare new data. Less experienced researchers may feel more secure using an instrument that has been used by others.

However, he points out that there are also disadvantages to translating an existing instrument. The researcher may be unaware of cultural differences that could result in missing important nuances or in the imposition of unwarranted conclusions that are not valid in the other culture. Constructs and the operational definitions of those concepts

may differ between cultures and result in misleading either participants or the researcher. Finally, Brislin (1986) posits "that the intellectual timidity of researchers can be reinforced if existing tests only are used. Rather than trying to make an original contribution …[researchers] reap the benefits of security already discussed" (p. 139).

Brislin (1986) has suggestions for researchers who may be more adventurous and decide to create their own instrument or to modify an existing instrument. These guidelines are especially useful for researchers who plan to translate this new or modified instrument into another language or to administer it in a different culture. He points out that there is less confusion upon translation if sentences are short and simple. He suggests an upper limit of 16 words; however, it is acceptable to create an item that is composed of several short sentences. A translator can be more accurate if the source document uses an active voice rather than passive voice, and if sentences repeat nouns rather than relying heavily on pronouns. It is important to avoid metaphors and colloquialisms, which are likely to be unique to the source language. It is appropriate to add redundancy in sentences in order to provide context for ideas and statements. It is preferable to use the names of specific items rather than general terms. As an example, it would be better to use specific terms such as "computer" or "Internet" rather than the general term "technology." Possessive forms, adverbs, and prepositions can complicate translation and adaptation of instruments.

If a new instrument or survey is being developed knowing in advance that it will be used in multiple cultures or languages, one advantage is that the source version can be modified throughout the decentering process. However, if translating or adapting an existing instrument, any reported validity or reliability data would no longer be usable.

Emic and Etic Perspectives

Early researchers (Brislin, 1980, 1986; Triandis, 1976) working on translation and adaptation of instruments for cross-cultural use make a distinction between emic and etic meanings. If a researcher is considering two cultures, this distinction is significant. For Brislin, etic meanings are those that are shared between the two cultures, while emic aspects are different in the two cultures. A researcher may easily make the mistake of assuming common perceptions across different cultures. Being unaware of emic aspects of the culture under study could have a major negative impact on data collected. Although a concept such as *success* probably exists in common for two different cultures (the etic aspect), that may involve competition in one culture and collaboration in another or individualism in one culture and a collective perspective in the other (the emic aspect). This is why it is important to go beyond merely simple translation and make sure that the instrument is adapted to be culturally appropriate in a culture different from the one in which it was developed.

<center>**A Study in Turkey and the United States**</center>

Education researchers can now transcend geographical distance and collaborate across borders. This was done recently when researchers in the United States connected through a professional education association listserv with a researcher in Turkey about a

survey instrument. They agreed to a collaboration that would collect data from participants in both countries, and carried this out through various types of technology including free videoconferencing, Web-based survey software, and even Facebook. The researchers did not use a wiki or Google Docs for real-time writing collaboration, but rather shared folders in Dropbox that contained the manuscript, articles for the literature review, and data files. Although not all parts of the world have equal infrastructures, the use of technology can assist adult educators in making these linkages, exchanges, and projects.

As mentioned previously, medical instruments were one area where cultural adaptation had early beginnings. Several medical and health-related questionnaires have been translated and adapted for use in Turkey (Akinci et al., 2005; Idiman et al., 2006; Küçükdeveci, Sahin, Ataman, Griffiths, & Tennant, 2004; Kutlay, Küçükdeveci, Gönül, & Tennant, 2003).

Current research is ongoing regarding the teaching of science in Turkey. Some studies use instruments that are translated from other languages (Titrek & Cobern, 2011) while others were originally developed in Turkish (Özden, 2007). In their study, Titrek and Cobern (2011) used a version of team translation on the Thinking about Science Survey Instrument (TSSI). They first had the instrument translated from English to Turkish by two university professors who specialize in science education. A second translation from the source to target language was made by three Turkish-English language teachers. In this study, after comparison of the two translations, minor adaptations were made to only two items in order to be suitable for Turkish culture.

The project discussed in this paper was also related to science teaching and used an existing instrument, the Technology-Rich Outcomes-Focused Learning Environment Inventory (TROFLEI). TROFLEI was originally developed in Australia; Aldridge & Fraser, 2003; Dorman, & Fraser, 2004;). It was used in both Australia and the United States, so it had been used in two cultures with technically the same language (English) although there are differences between the nuances of English language used in the two countries.

Juniper (2009) addresses the ethics of modifying or translating questionnaires without the consent of the developer. As ethical researchers, it was important to us to obtain permission to translate and adapt the original instrument. J. P. Dorman [personal communication, April 28, 2010], one of the original developers of the TROFLEI instrument, granted permission to use the TROFLEI instrument and provided a copy of the instrument and commented that he didn't know of any cross-national studies.

Implementing this cross-national validation of the instrument involved ensuring both linguistic accuracy and cultural relevance of the English and Turkish language versions. Although some authorities suggest having translation of an instrument done by professional interpreters (U.S. Census Bureau, 2010), this was not possible for this unfunded project.

Brislin (1970) notes that different translation techniques can be combined within the same research project, and that was done in this case.

The first step of this multi-step process used a team or committee translation process. The Turkish researcher and two Turkish colleagues independently translated the TROFLEI instrument from the source language of English to the target language of Turkish. The researcher compared all three translations in the target language and prepared a draft of the instrument in Turkish. He then sent the original TROFLEI instrument, which was in English, along with the Turkish draft to four other bilingual colleagues and asked if they agreed with the translation. They indicated for each item whether or not they agreed with the translation; if they did not, they proposed an alternative in Turkish. All of these individuals have PhDs in Education either from American or British universities and they work at Colleges of Education in different universities in Turkey. Finally, the Turkish researcher and another colleague assessed and discussed the responses and prepared the final version.

In order to strengthen the Turkish version of the instrument by doing back-translation, we needed to find different people who had not been involved in the original source-to-target translation. These individuals needed to speak both English and Turkish to translate the target Turkish version back into the source language of English without seeing the original English version of TROFLEI that might influence their translations. Three Turkish-born scholars who are fluently bilingual in English and Turkish , who completed their PhDs at American universities and who currently work at American universities agreed to volunteer their time to translate the Turkish version of the instrument back into English.

When they agreed to do so, the American researcher created a table in Microsoft Word that contained each stem and item from the survey in a separate cell of the table, and then sent that table as an email attachment to each of the bilingual individuals, who were in three different regions of the United States working independently. They were asked to keep in mind the ages of the students who would be participating, in order to ensure that the level of complexity of language was suitable for that age group.

Each individual who participated in the back-translation process received a document sent electronically that contained a table consisting of two columns as shown in Table 1. In the left column, each cell contained a statement from the survey. The adjacent cell in the right column was empty and was where each person entered the translation.

Table 1

Sample of Table Used to Record Translations

Turkish	English
Teknoloji-Donanımlı, Kazanım-Odaklı Öğrenme Ortamı Envanteri	
Bölüm A: Demografik Bilgiler	

As each of the individuals returned the tables with their translation entered for each item, the American researcher combined them all into a single table. A portion of this table displaying items, 2, 3, and 4 is shown in Table 2. This allowed for easy comparison of the various versions. This comparison was performed by a monolingual English-speaking researcher, because Sireci and Berberoglu (2000) claim that it can be problematic for the final comparison to be made by bilingual individuals.

Table 2

Sample of Table Used to Compare Different Versions of Back-Translation of the TROFLEI Instrument

Draft of Target Language	Back-translation #1	Back-translation #2	Back-translation #3
2. Evdeki bilgisayarı okul çalışmaların için kullanıyor musun?	Do you use the computer at home for school-related work?	Do you use the computer at home for schoolwork?	Do you use the computer at home for schoolwork?
3. Evde internet bağlantınız var mı?	Do you have Internet connection at home?	Do you have Internet connection at home?	Do you have an Internet connection at home?
4. Aileniz liseden sonra üniversiteye devam etmenizi istiyor mu?	Does your family want you to go to university after high school?	Does your family want you go to university after high school?	Does your family want you to go to college after high school?

There were no major discrepancies between the different versions, or between the original TROFLEI instrument in English or the version that resulted from the back-translation. However, there was a distinct different between the "Thank you" message from the original instrument and the back-translated version as shown in Table 3. The source version simply says "Thank you for your assistance in completing this questionnaire," with no reference to truth, sincerity, or honesty. This may be cultural difference, but according to Candell and Hulin (1986) in their work on cross-language and cross-cultural comparisons in scale translations, it is not necessary that scales be exactly the same, but rather that most items should be equivalent.

Table 3

Sample of Last Entry in Translation Comparison Table

Draft of Target Language	Back-translation #1	Back-translation #2	Back-translation #3
Bu envanteri en samimi şekilde doldurduğunuz için teşşekür ederiz.	Thank you for completing this inventory with honesty. Bu anketi doldurarak yardimci oldugunuz icin tesekkur ederim.	Thank you for filling this questionnaire truthfully.	Thank you very much for filling out this inventory in the most sincere way envanteri (This should be 'anketi') Ankete katildiginiz icin cok tesekkurler.

Cultural Differences

Although the addition of truth, sincerity, and honesty was not judged to be a problem for use of the translated TROFLEI instrument, there could have been cultural differences based on religion when conducting research projects with educators in Turkey. When Turkey was created as a republic under the leadership of Ataturk, it officially became a secular nation (Özden, 2007). However, it is a deeply religious country with widespread practice of Islam. During the 1980s and 1990s there was a return to more fundamentalist ways (Edis, 2009). Alternatively, if secular educators in another country collaborated on research with U.S. educators in regions that may focus on creation rather than evolution, or abstinence only rather than sex education, there could be challenges with adaptation or interpreting results.

There were cultural differences that impacted another aspect of this research project. The American researchers had a different perspective of shared ownership of data than did the Turkish researcher. There were two different versions of the TROFLEI instrument created in Survey Monkey for Web-based data collection. The Turkish researchers coordinated data collection in Turkey and one of the American researchers coordinated data collection in the United States.

The American researchers continued to prepare conference presentations and papers that contained the names of all researchers involved in the project. They were surprised some time later to see a paper related to this project listed on the Turkish author's curriculum vita with sole authorship. They had an opportunity to discuss this with the Turkish college and he explained that as part of his tenure process at his Turkish university he needed a publication for which he was the sole author. In this publication, he reported data solely for the Turkish participants and felt no need to mention it to the American researchers because he had collected the data in Turkey and felt that it was his to use independently. However, the paper included some text written by one of the American researchers regarding the translation process. The American researchers came to realize that the emails that had addressed authorship on future papers and presentations from this project did not address the ownership of data. In future projects the American researchers will use forms provided by their college that lay out clearly the expectations so that the researchers can develop consensus. This process will avoid disruptions to the research partnerships and collaborations.

Conclusions

As adult education researchers we can collaborate with adult educators from other nations and with adult educators who work with learners within our own countries who come from different cultures or speak different languages. However, for that research to be valid it is important to follow accepted translation protocols and to consider emic and etic differences.

References

Akinci, F., Yildirim, A., Ogutman, B., Ates, M., Gozu, H., Deyneli, O., … Sayan, O. Z. (2005). Translation, cultural adaptation, initial reliability, and validation of Turkish 15D's version: A generic health-related quality of life (HRQoL) instrument. *Evaluation & the Health Professions, 28*(1), 53-66.

Aldridge, J.M., Dorman, J.P., & Fraser, B.J. (2004). Use of multitrait-multimethod modelling to validate actual and preferred form of the Technology-Rich Outcomes-Focused Learning Environment Inventory (TROFLEI). *Australian Journal of Educational and Developmental Psychology,4,* 110-125.

Aldridge, J.M., & Fraser, B.J. (2003). Effectiveness of a technology-rich and outcomes-focused learning environment. In M.S.Khine & D.Fisher (Eds.), *Technology-rich learning environments* (pp. 41-69)*.* Singapore: World Scientific Publishing.

Brislin, R. W. (1970). Back-translation for cross-cultural research. *Journal of Cross-Cultural Psychology, 1*(3), 185-216.

Brislin, R. W. (1980). Translation and content analysis of oral and written materials. In H. C. Triandis & J. W. Berry (Eds.), *Handbook of cross-cultural psychology methodology, Vol. 2* (pp. 389-444). Boston, MA: Allyn and Bacon.

Brislin, R.W. (1986) The wording and translation of research instruments. In W.J. Lonner & J.W. Berry (Eds.), *Field methods in cross-cultural research* (pp. 137-164). Newbury Park, CA: Sage.

Candell, G. L. L.,& Hulin, C. L. (1986). Cross-cultural and cross-cultural comparisons in scale translations: Independent sources of information about item nonequivalence. *Journal of Cross-Cultural Psychology, 17*,417-440. DOI: 10.1177/0022002186017004003

Edis, T. (2009). Modern science and conservative Islam: An uneasy relationship. *Science & Education, 18*(6-7), 885-903. DOI 10.1007/s11191-008-9165-3

Geisinger, K. F., (1994). Cross-cultural normative assessment: Translation and adaptation issues influencing the normative interpretation of assessment instruments. *Psychological Assessment, 6*(4), 304-312.

Hussein, S. A., & Vostanis, P. (2008). Urdu translation and cultural adaptation of Schedule for Affective Disorders & Schizophrenia for School Age Children (6-18 yrs) K-SADS-IV R. *Journal of Pakistan Psychiatric Society, 5*(2), 81-85. Retrieved from http://jpps.com.pk/display_articles.asp?d=198&p=art

Idiman, E., Uzunel, F., Ozakbas, S., Yozbatiran, N., Oguz, M., Callioglu, B., … Bahar, Z. (2006). Cross-cultural adaptation and validation of multiple sclerosis quality of life questionnaire (MSQOL-54) in a Turkish multiple sclerosis sample. *Journal of the Neurological Sciences, 240*(1-2), 77-80. doi: 10.1016/j.jns.2005.09.009

Juniper, E. F., (2009). Modification, translation and adaptation of questionnaires should copyright laws be observed? *Quality of Life Research, 18*(5), 531-533.

Küçükdeveci, A. A., Sahin, H., Ataman, S., Griffiths, B., & Tennant, A. (2004). Issues in cross-cultural validity: Example from the adaptation, reliability, and validity testing of a Turkish version of the Stanford Health Assessment Questionnaire. *Arthritis & Rheumatism, 51*(1), 14-18.

Kutlay, S., Küçükdeveci, A. A., Gönül, D., & Tennant, A. (2003). Adaptation and validation of the Turkish version of the Rheumatoid Arthritis Quality of Life Scale. *Rheumatology International 23*(1), 21-26.

Maneesriwongul, W., & Dixon, J. K. (2004). Instrument translation process: A methods review. *Methodological Issues in Nursing Research, 48*(2), 175-186.

Medical Outcomes Trust (1997). Trust introduces new translation criteria. *Medical Outcomes Trust July 1997 Bulletin.*

Nasser, R. (2005). A method for social scientists to adapt instruments from one culture to another: The case of the Job Descriptive Index. *Journal of Social Sciences, 1*(4), 232-237.

Özden, M. (2007). Problems with science and technology education in Turkey. *Eurasia Journal of Mathematics, Science & Technology Education, 3*(2), 157-161/

Ruperto, N., Ravelli, A., Pistorio, A., Malattia, C., Cavuto, S., Gado-West, L., …, Martini, A. (2001). Cross-cultural adaptation and psychometric evaluation of the Childhood Health Assessment Questionnaire (CHAQ) and the Child Health Questionnaire (CHQ) in 32 countries: Review of the general methodology. *Clinical and Experimental Rheumatology 19* (Suppl. 23), S1-S9.

Sireci, S. G., & Berberoğlu, G. (2000). Using bilingual respondents to evaluate translated-adapted items. *Applied Measurement in Education, 13*(3), 229-248.

Titrek, O., & Cobern, W. W. (2011). Valuing science: A Turkish-American comparison. *International Journal of Science Education, 33*(3), 401-421.

Triandis, H., (1976). Approaches toward minimizing translation. In R. Breslin (Ed.), *Translation: applications and research* (pp. 229-343). New York, NY: Wiley/Halstead.

U.S. Census Bureau (2003). Census Bureau standards: Pretesting questionnaires and related materials for surveys and censuses. Retrieved from http://www.census.gov/srd/pretest-standards.pdf

U.S. Census Bureau, Census Advisory Committee (2010). Language Translation Guidelines: Census Bureau Guideline: Language translation of data collection instruments and supporting materials.

Wang, W.L., Lee, H.-L., & Fetzer, S. J. (2006). Challenges and strategies of instrument translation. *Western Journal of Nursing Research 28*(3),310-321.

Weidmer, B., Hurtado, M., Weech-Maldonado, R., Ngo-Metzger, Q., & Bogen, K. (2006). Guidelines for translating CAHPS® Surveys. Prepared by the CAHPS II Cultural Comparability Team Final draft, January 3, 2005.

Willgerodt, M. A., Kataoka-Yahiro, M., Kim, E., & Ceria, C. (2005). Issues of instrument translation in research on Asian immigrant populations. *Journal of Professional Nursing, 21*(4), 231-239.

World Health Organization (n.d.). Process of translation and adaptation of instruments. Retrieved from http://www.who.int/substance_abuse/research_tools/translation/en/print.html

Yu, D. S. F., Lee, D. T. F., & Woo, J. (2004). Issues and challenges of instrument translation. *Western Journal of Nursing Research, 26*(3), 307-320.

ENGLISH ONLY? ENGLISH-ONLY POLICIES, MULTILINGUAL EDUCATION AND ITS RAMIFICATIONS ON GLOBAL WORKFORCE PRODUCTIVITY

Orlando A. Pizana[1]
Alex Kumi-Yeboah, Ph.D.[2]

ABSTRACT: The intent of this article is to review international polices related to English-only language and implications for global workforce productivity. Many organizations globally employ an English-only policy; such a policy stipulates that organizations perform specific duties related to business-commerce, instruction, etc., specifically in the English language, despite the fact that many of these transactions are conducted in non-native English speaking countries. How do such policies regarding English language implementation impact business economic strategies? English-only speaking requirements were first implemented in the early 1900s, and one might ask in regard to these policies, what were the specific outcomes of their implementation? What were the ramifications of these policies on workforce productivity? Does language literacy increase workforce productivity? What have nations organized to implore and or enforce, if at all, the idea that adults should be learning second languages, and what are the implications of second language acquisition on workforce productivity? Workplace discrimination, vis-à-vis English-only speaking requirements, proves to be a nefarious practice by which productivity is compromised. Through proper multilingual education, the existence of English-only policies could be eradicated. Yet, one might wonder from an international perspective, if moving away from the English-only paradigm is even the goal or ultimate desire for international business and education.

Preliminary Analysis and Initial Inquiries

> The forces of globalization and Americanization may be moving language policy in the direction of monolingualism. English may be taking over where other breeds of language have historically nested and acquired territorial rights, and obliging non-native speakers of English to acquire the behavioral habits and linguistic forms of English. (Phillipson, 2003, p. 4)

The global influence of English is such where learning the language proves compulsory to conducting and implementing business effectively; consequently, the English language tends to monopolize through its use in global international commerce. Such proverbial "cornering of the market," strains the relationship between both producers and consumers.

A question one may pose regarding such English-only language policies is simple yet profound, "Why language policy?" Why should the world be in need of any language policies? What are these policies in place to protect or perhaps even to destroy? Ultimately, policies are constructed and implemented with the notion of prudent conduct or practices in mind (Herriman & Burnaby, 1996, p. 4). Policy connotes, "a principled

---

[1]Orlando A. Pizana, St. Petersburg College, St. Petersburg, FL/University of South Florida, Tampa, FL (727) 641-0467, opizana@mail.usf.edu.
[2]Dr. Alex Kumi-Yeboah, Dalton State College, Dalton, GA (706) 529-3920 akumiyeboah@daltonstate.edu

approach or plan in some matter affecting public or individual interest" (p. 4). Many adults with limited English speaking skills face limited labor market possibilities in America and even globally due to certain English- only language policies in the United States.

The purpose of this inquiry was to review international policy concerning English-first language strategy and its implementation and how such strategies affect those of limited English speaking capacity. What is more, this analysis seeks to utilize comparative solutions in the forms of multilingual education scrutiny in efforts of producing outcomes, which seek to advance and enhance workforce productivity.

The lack of a representative federal language policy or of any public institution devoted to issues pertaining to language broadly defined in the United States is remarkable for a country of its size and linguistic legacy. The United States, ironically, has never had an authorized language. There have been, however, attempts to safeguard English as the official language via constitutional amendment, which has been proven unsuccessful (up to this point in history). Despite this seeming apathy to the status of English, or maybe due to it, English has never been seriously disputed as the dominant language of public and economic life in the United States and abroad, and while multilingual and bilingual language skills are many times sought after, English as the language of business and education prevails. Diversity is valued along with appreciation for other languages; however, English is consistently taught and spoken globally as the standard and even the rule by which other languages prove secondary to which the proverbial ebb and flow of interlingual conversation and cultural exchange is lost; thus, "this flow of languages in and out of each other is the norm across the world [yet] it is English language teaching that has sought to prevent this flow" (Pennycook, 2008, p. 42).

In efforts to navigate the disparities between appreciating diversity linguistically and promoting a language hierarchy where English reigns supreme, it seems prudent to avoid any hardline legislation designating English as the national language of the United States. Since the United States has never had a reasoned and complete language policy, scholars search historical proceedings seeking patterns or guides by which policy techniques might be depicted. In addition to seeking such patterns, scholars often wish to make a case for change in policy by signifying biases or agendas which repose via specific research methods. Herriman and Burnaby (1996) back the aforementioned assertion when speaking on the multilingual persona of the United States of America:

> The United States' multilingual character has continued relatively unabated since the pre-colonial era, thanks to continued immigration. Except in cases of continual or cyclical immigration, the existence and private use of non-English languages has generally, but not always, been tolerated. When large numbers of immigrants were able to claim territorial pockets, especially in relatively unpopulated areas, they were often able to maintain their languages and use of them for public purposes, including education. (p. 127)

This claim of "multilingual character" supports the notion that continued immigration only furthers non-English language speaking yet only in sub-populated areas of the U.S.A.

Additionally, the non-native populations living in these remote areas of the United States have chosen to maintain and further their respective language(s) use at the behest of education, which encompasses such entities as civic responsibility, cultural knowledge enhancement, and even workforce productivity; in light of this information, why are there language policies restricting language use to just-English in specific areas of the United States? Furthermore, could the advancing of an agenda for multilingual policies be possible given the history of America through the continuum of culturalization/culturalism and colonialism? Or perhaps this is the precise rationale for which such complex contradiction in American policy even exists?

Background and Policy Analysis

Identifying the policies being implemented globally, which advance the English-only agenda, proves imperative when interpreting workplace productivity. Moreover, the English-only rule does hold a legitimate place as an acceptable business practice, such legitimate reasons for the English-only policies, as specified by Thorpe-Lopez (2007), "usually center on safety in the workplace or the necessity of providing a particular service in the language of a customer or customer base" (p. 238). Such rationales for English-only policies here are exacerbated by entities like the Supreme Court of the United States of America that deems English-only policies, in relation to business practice, as "necessary to safe and efficient job performance" (p. 238). However, Thorpe-Lopez (2007) argues further that the excuses given by employers to validate their English-only policies prove truly invalid for prudent business practice, for, "The veiled threat behind English-only rules is that employers can set forth business necessities that appear to justify the language restriction, when in reality the rule is a disguise for intentional discrimination" (p. 239).

Discrimination is one claim as to the injustices presented through English-only policies, which surely hinders workforce productivity. In fact, Coolidge (1998) contends that, "English-only policies or rules are not new. Yet, lawyers and activists say companies are placing more demands rules on when and where workers must speak English, and they are enacting harsher penalties on employees who don't comply" (p. 1).

Since 1996 the United States Equal Employment Opportunity Commission (EEOC) started tracking complaints pertaining to English-only policies. An example of such a complaint took place with two women Maria Quinones and Evelyn Silverman who in May of 1995 were terminated from their jobs, "after their supervisor at a New York City home-care agency met with them to discuss 'speaking Spanish on the job'" (Coolidge, 1998, p. 2):

> [Both women] allege that the company prohibits employees from speaking Spanish during breaks, lunch in the cafeteria, and within one city block of their office building. An attorney for their former employer, Long Life Home Care, contends that 'there was no English-only rule in effect at the

company and the [two workers] were fired for just cause.' The EEOC filed a lawsuit a year ago in US District Court in New York against the company (p. 2).

To reiterate, this incident of judicial and labor significance took place in 1995. In 2012, one can only imagine such lawsuits being filed in all states of the union at a geometric rate. Nevertheless, those who argue for these English-only policies in the work environment claim that language disparity "defeats the purpose of trying to build synergy [in the workplace]" (p. 2). The aforementioned company in New York, like many companies in this precarious position, ended its English-only policies; ironically, many companies still employ this English-only strategy if for nothing else, "the rule is justified by business necessity". Perhaps the best question on this subject of English-only policies and workforce productivity is posed by American Civil Liberties Union lawyer Chen. When responding to a question on the legality of the English-only company policies he states: "This is not only a legal question. It is also a question of how do you manage a diverse work force?" (Coolidge, 1998, p. 1).

Comparative and qualified solutions to the issues pertaining to the English-only policies and its effect(s) on workforce productivity are many; several ways have shown to be prudent and productive in efforts of resolving such issues. Companies are trying to create and implement systematic treatments of English-only policies placing them within a "language planning framework [where] we find not only that bilingual education belongs in the same framework but also that a complete consideration of this language-policy issue needs to include the widespread concern for English usage and the numerous legislative and judicial decisions affecting languages used in education" (Hornberger, 1990, p. 17). In the twenty-first century, significant strides have been made to enhance the instruction and education of English as a primary directive in Multilingual Education. Coincidentally, enhancement in English pedagogy and andragogy exacerbates the need in Multilingual Education for the purpose of understanding culture and business.

Hornberger (1990) defines language planning as "the authoritative allocation of resources to language or the pursuit of solutions to language problems through decisions about alternative goals, means, and outcomes to solve these problems" (p. 16). Since the 1960's language planning has been the subject of intense scrutiny and study especially in the arena of workforce productivity. One can only fathom that over time language planning has morphed, changed, rearranged, and been rephrased to represent today's times. In fact, language planning's time transformation is shown even through a more time "altered" definition, "a government-authorized, long term sustained and conscious effort to alter a language itself or to change a language's functions in a society for the purpose of solving communication problems" (p. 17). Communication problems are many and even further discrepant behavior such as discrimination, which, as seen throughout this paper, stifles cultural growth and understanding while simultaneously obliterating best business practices on a national and global scale.

There are specific types of language planning including Status Planning. Through status planning, one allocates or reallocates a language or variety therein to practical domains within a populace, thus affecting the position, or standing, of a language. Hornberger (1990), when dealing with the status planning segment to language planning, explains,

"Status planning includes, for example, the designation of a language as the official or national language, as well as decisions about the language or religion or the language of instruction in the educational system" (p. 17). Surely the language designation in classrooms throughout the United States of America is English. However, through the increase of more ethnically diverse members of the U.S.A being educated, the more one may consider including a more broad language designation. Congress is addressing the issue pertaining to such language description(s); how well, becomes the question. Nonetheless, status-planning vis-à-vis "language rights have been firmly established to the view that language has a very tentative and recent status as a category protected from discrimination" (p. 18). Ultimately, status-planning can be utilized to enhance and even necessitate the need for multilingual education for the sake of cultural development.

America's goal for use of status-planning as it pertains to English-only legislation, etc., is the endorsed, authorized, and official implementation of English. However, critics like Hornberger (1990) insist that status-planning efforts in the United States could be well directed toward other language acquisition goals:

> status-planning efforts in the United States could theoretically just as well be directed toward revival—such as the revival of American Indian languages, which are rapidly diminishing—or toward interlingual communication, such as the promotion of Spanish as a language that would provide linkages to multiple neighboring countries in our region of the world. (p. 21)

Status-planning toward "revival" will not just re-create a language on the cusp of extinction but create a critical consciousness towards the cultural significance of the language and the people for which the language is spoken. Moreover, status-planning for the sake of "interlingual communication" will not only aide in cultural awareness but also through language's expansion globally. The recognition of the global significance of language, in this case Spanish, enables a cultural exchange that leads to probable business transactions on all levels.

The Pew Hispanic Center in Washington, D.C. indicates that the number of Latino workers in the United States has grown more than any other group between 2005 and 2006; in fact, "The Latino labor force added 867, 000 workers between the second quarters of 2005 and 2006, more than any other group. That accounted for about40% of all workers added to the U.S. labor force" (Kochhar & Pew Hispanic Center, 2006, p. ii). Bernhart (2008) further states, "The numbers don't lie, but some advisors are wary of the pain and cost of changing their business model to address the emerging market and think employees with limited English proficiency should adjust" (p. 1). However, Bernhart does recognize the inherent need for multilingual expansion in furthering workforce productivity—a multilingual expansion envisioned through Spanish-language services.

Consequently, Bernhart (2008) provides an appropriate example for this multilingual expansion via the experience of Mr. Fernando Lopez, a California based business owner; Lopez believes that accepting Spanish-language services in America may in fact pay dividends, "as this employee sector is largely untapped" (p. 1). Lopez is founder and president of Benelopez.com, a San Francisco based consulting firm; his firm's focus is

geared toward the Latino populace. Lopez believes, "No one feels the pressure [to learn English] more than the Latino worker. I believe that if you are in the U.S. where we speak English, that is what you should learn. But that doesn't negate the fact that right now, this is our employee base and they need these benefits now" (Bernhart, 2008, p. 1). Ironically, Lopez completes only 30% of his enrollment activities in English; these enrollment activities being insurance.

Benelopez.com is an enrollment and benefit counseling company located in San Francisco, CA. Much of Lopez's clientele is made up of Latino farm workers who help manufacture the region's renowned Napa Valley wines. BeneLopez sells insurance specifically to the Latino consumer with the intent to educate Spanish speakers on the importance of insurance of all kinds in his or her respective medium for employment. Lopez's "main role is in interpretation and education, so when [he] assists a broker with an enrollment and the broker asks Lopez to simply translate the presentation word for word" (p. 1). Lopez sees such an effort as futile. Rather, he believes insurance brokers may be able to open up conversation to their potential clients and engage them as best as possible, for he believes that the best way to educate clients is through proper communication. The important Spanish influence on Lopez' business is obvious if someone can explain, in "their" words (the proverbial native tongue), the potential of their investment:

Mexicans will buy life insurance. They'll even buy voluntary life, they'll pay for it. Mexicans want to take care of their mom, their family, maybe a spouse, a cousin, aunt, uncle, brother…in Mexico. It's a lot closer. If [the employee] dies then they know somebody will be taken care of. And the crazy part of it is they'll buy as much as they can because they like the idea of paying their niece's way to college if they die. (p. 1)

Implications of Analysis and Conclusion

In the insurance business, as demonstrated by Lopez, the thought of taking care of one's family for life is a better part to a dream for perceivably everyone; when explained in its entirety and properly, Lopez finds that he will be able to offer his services to those of limited English language capabilities. The sector of the Latino work populace in California he serves is not to be hindered by language difference.

Through multilingual education, a business owner like Lopez is able to conduct business in America minus English-only prerequisites. Many business owners like Lopez believe and show via best business practices that employees are productive when not under duress or coerced by English-only policies. Lopez' example further demonstrates that a non-native speaker of English can be incentivized to learn English without denigration of their own language, which many non-native speakers of English believe signifies belittlement and cultural delineation. Ultimately, multilingual education enables business owners and employees alike to learn in language mediums other than English; multilingual learning negates the language norms associated with both English-only policies and language planning vis-à-vis status planning situations; rather, examples like that of Lopez surely exemplify workforce productivity at work for the betterment of the company, its employees, and society as a whole.

The most likely consequence to English-only policies should be further research into language policies and its societal ramifications. In America today language policy research is implemented by those involved in policy creation and those who produce respective and representative legislation. According to Simich-Dudgeon and Boals (1996), "the goal of language policy research should be to determine how and why language policy decisions are made and to attempt to disambiguate what governmental programs exist, do not exist, and how they came into being" (p. 538). With respect to language policy research and the psycho-social ramifications therein, Simich-Dudgeon and Boals (1996) further indicate that "language planning and policy decisions are inseparable components of the larger socialization goals of formal schooling and are influenced by larger political, economic, and sociocultural events" (p. 539).

Ultimately, English-only policies can be discontinued. Through further research into past and present language guidelines in lieu of English-only policies and practices, and the dissemination and inculcation of knowledge gained through such prudent research, federal and state legislators, corporate entities, company employees, and global organizations, will be unable and unwilling to deny the powerful impact multiculturalism, vis-à-vis multilingual implementation, would have upon workforce productivity. Accordingly, people will be able to accept and, at best, welcome the multilingual significance attributed to cultural, psychosocial advancement and enhancement in society, which is ever necessary for racial, ethnic tolerance and acceptance in all facets of life. In hopes of running a country, (or corporate entity for that matter), one should be willing and able to embrace all—languages that is.

References

Bernhart, M. (2008). Opportunities on the other side of the language barrier. *Employee Benefit Adviser*: SourceMedia http://www.lexisnexis.com.ezproxy.lib.usf.edu/hottopics/lnacademic/?csi=303553&shr=t&sr=BY LINE(Bernhart+w%2F3+Molly)+AND+HLEAD(Opportunities+on+the+other+side+of+the+language+barrier.)+AND+DATE+IS+2008.

Coolidge, S. D. (January 15, 1998). On the job, it's English or pink slip. *Christian Science Monitor, 90,* 35.

Herriman, M. L., & Burnaby, B. (n.d). *Language policies in English-dominant countries: Six case studies/edited by Michael Herriman and Barbara Burnaby*. Clevedon [England]; Philadelphia: Multilingual Matters, c1996.

Hornberger, N. H. (1990). Bilingual education and English-only: A language-planning framework. *Annals of the American Academy of Political and Social Science*, *508*, 12-26.

Kochhar, R. K., & Pew Hispanic Center. (2006). *Latino labor report, 2006: Strong but uneven gains in employment*. Washington, DC: Pew Hispanic Center.

Pennycook, A. (2008). English as a language always in translation. *European Journal of English Studies*, *12*(1), 33-47. doi:10.1080/13825570801900521.

Phillipson, R. (2003). *English-only Europe? Challenging language policy*. New York, NY: Routledge.

Simich-Dudgeon, C., & Boals, T. (1996). Language and education policy in the state of Indiana: implications for minority students. *TESOL Quarterly*, *30*(3), 537-555.

Thorpe-Lopez, J. (2007). America's melting pot: Language not included. U.S. workplace language discrimination and the European Union approach as a model framework. *California Western International Law Journal*, *38*(1), 217-253.

REFLECTIONS ON A RESEARCH EXPERIENCE AT AN INTERNATIONAL TREASURE: THE ALEXANDER N. CHARTERS LIBRARY OF RESOURCES FOR EDUCATORS OFADULTS

Lori Risley, Ed.D., MSN, RN[1]

ABSTRACT: Since 1949, Syracuse University has assembled historical documents, including manuscript, print, visual, and media materials, related to adult education. Today, Syracuse University Library-The Alexander N. Charters Library of Resources for Educators of Adults serves as an international treasury for the Adult and Continuing Education Collections, housed in the Department of Special Collections. The collection is one of the world's largest compilations of English-language materials in this field, truly an international treasure. This paper is a reflection on my research experience in the spring of 2012. I have included general and historical information on the collection, useful web links including grant information and internship opportunities. The discussion encompasses my research experience at the Alexander N. Charters Library of Resources for Educators of Adults, disclosing the purpose of my research trip, my findings, a few lessons learned, recommendations, and of course my overall reflections on the Alexander N. Charters Library of Resources for Educators of Adults.

Introduction

The Alexander N. Charters Library of Resources for adult education houses one of the largest internationally recognized collections of primary and secondary resources in various media, spanning the history of the professionalization of adult education. Since 1949, Syracuse University has assembled historical documents, including manuscript, print, visual, and media materials, related to adult education. Today, the Adult and Continuing Education Collections, housed in the Department of Special Collections, form one of the world's largest compilations of English-language materials in this field.

In the late 1960s, Syracuse University (SU) initiated Publications in Continuing Education, designed to gather adult education publications and make them available to the field. Many of these publications were contributed by adult education organizations, including the Adult Education Association of the U.S.A. Others, such as directories developed under contract with United Nations Educational Scientific and Cultural Organization (UNESCO), were generated at Syracuse University. In all, there were about 400 publications. These are no longer actively distributed. The *Syracuse University Library-The Alexander N. Charters Library of Resources for Educators of Adults* (the Charters library) is an international treasure in the field of adult education representing a valuable resource to the field.

Access to the collection is free and open to the public, adult education scholars, practitioners and graduate students from around the world to use the collection. The Syracuse University library website http://library.syr.edu/find/scrc/collections/subjects/adult-and-continuing-ed.php provides links to schedule visits and to request specific boxes from individual collections.

---

[1] Lori Risley, Ed.D., MSN, RN: Doctoral assistant and student, Lindenwood University-School of Education-Andragogy Emphasis Specialty, St. Charles, Missouri. lori.risley@hotmail.com

The library does request approximately two weeks' notice allowing staff to locate off-site materials and arrange for retrieval. On-site collection space is limited and with the continued growth of the overall collection this notice is essential for both research and library staff. Although this international treasure is free, the Charters library realizes that travel is necessary for most researchers in order to utilize this treasure, thus, the Charters library offers research grants. Grant information can be obtained at http://library.syr.edu/digital/guides/a/AlexanderNCharters/grants.htm. Other information on the Charters library can be found at http://scrc.syr.edu/charterslibrary.

There are 92 collections that fall entirely or partially under the heading of adult and continuing education. In the past three years, 48 of those collections have been utilized by 37 different researchers. I am one of the practitioner/doctoral students who utilized the collection to enhance my knowledge. This paper is a reflection of my research experience at the library. Included are my purposes for the research trip to *The Alexander N. Charters Library of Resources for Educators of Adults* at Syracuse University, NY; findings and a few lessons I learned along the way; overall reflections of my research experience including reflections on the personal interview with Alexander (Alex) Charters; and recommendations.

Purpose for the Research Trip

The purpose of my research trip to the Alexander N. Charters Library of Resources for Educators of Adults was twofold. One, I wanted to gather any data available on my dissertation subject, John A. Henschke (John), including interviews with Alex Charters. The Charters library houses the archived records for the *Adult Education Association (AEA-USA)/American Association for Adult and Continuing Education (AAACE)* from1924 through 1994. John's term as president of AAACE was not within the timeframe housed at the library; however, I hoped to find reference to him in the material.

Commission of Professors of Adult Education (CPAE) archived records are also available at the Charters library; the date range on that material is 1950 through 2002, with the bulk of the records dating between 1970-1985. John is a member of the AAACE, and the CPAE. In addition to these two prominent organizations, my dissertation subject is a member the *International Society for Comparative Adult Education (ISCAE)* also a distinguished organization of which the library houses archived records. ISCAE archives consist of a relatively small collection including records from the ISCAE, correspondence, minutes, agenda, and material relating to the book *Comparative Adult Education*, published 1998. Materials from this collection span 1991-2002.

These are a few of the organizations that provide the Charters library records for archival and as such public access on a regular base; however, most are approximately ten years behind the current date. During my research visit, I had the opportunity to discuss this with one of the Charters library staff. For the purpose of this paper the staff members will be referred to by their first initial to protect privacy, "M" explained that in her experience organizations such as AAACE, ISCAE and CPAE typically stored their records for approximately ten years at the individual organizations location before

donating them to the library. Once donated to the Charters library they are cataloged and boxed, the boxes are assigned numbers for easy retrieval.

Purpose One, Findings

While the records available from the various organizations did not provide the data I was originally interested in, I did gather interesting information regarding these organizations. As a doctoral student with a professional background in a discipline other than adult education, (mine is Nursing) I am always interested in the history of the discipline. The evolution of the Adult Education Association of the USA to that of the American Association for Adult and Continuing Education was fascinating. Best of all was the fact that you could *see* this evolution through the eyes of the participants when you read their letters and reviewed the materials available in each box. The felt texture of events was in the personal correspondences and minutes of meetings, both available at the library.

Reviewing the materials in the CPAE boxes was very informative and honestly somewhat disappointing. Disappointing because of the guidelines for early CPAE membership; those guidelines stated that if you did not practice adult education as a full time faculty member you were not eligible for membership. As an adult educator with a background in nursing education, many in my field do not practice as full time faculty members, but as adjuncts while working full time in the hospital or other health care professional fields. By this standard, the majority of health care practitioners who contribute to the education of the next generation of practitioners did not qualify as adult educators. I also noticed a *feeling* of what I would term a *gender gap*. My perception was that females did not have the same roles and responsibilities or acceptance as their male colleagues. As a nurse and female, this was disappointing.

John, my dissertation subject, was a member of the ISCAE during the timeframe housed at the Charters library, unfortunately the collection did not generate data for my dissertation. This small collection is growing and I foresee that with the inclusion of the ISCAE as a pre-conference to the national AAACE and CPAE conferences the material available for future research will expand.

Previously, I stated that the AAACE, ISCAE and the CPAE collections did not provide data for my dissertation research. However, the Alexander Charters collection did offer correspondences that addressed my subject. Alex's collection was one of the collections I requested in advance. At the time of my visit, Alex's collection was not available to the public, but the staff was able to accommodate my request with some advanced additional information regarding particular data I was interested in viewing.

Alex's collection included personal correspondences and material relevant to Syracuse University (SU). This material encompasses the history and evolution of not only the library, but the adult education program at Syracuse University. While reading this material I was amazed and at times overwhelmed with the contributions to adult education either initiated at SU or saw dramatic growth as a result of SU's sponsorship. For example, both the ERIC Clearinghouse on Adult Education and the Syracuse University Publications in Continuing Education, have made significant contributions to the field of adult education.

Purpose Two

In addition to gathering data for my doctoral dissertation, I wanted to acquire information on any published or unpublished articles of Malcolm S. Knowles the library had in the Knowles manuscript collection. One of the reasons for choosing my dissertation subject is my unprecedented access to John; this access is due to my position as his graduate assistant. When John and I talk about Malcolm, we refer to him as *Malcolm*, as does this paper. John is a previous student of Malcolm's, who some consider the father of andragogy in the U.S. (Cooke, 1994). John's deep abiding respect for and belief in the theory and philosophy of andragogy guide his research. His long association with Malcolm and his familiarity with Malcolm's work contributed to a current research project, the updating of the *Making of an Adult Educator an Autobiographical Journey*. John has undertaken this project with two colleagues, who like John, are previous students of Malcolm.

Malcolm, like many other leaders and practitioners in the field of adult education, donated large quantities of materials to the library. One of my goals for the research trip to the library was to attempt to find material previously unpublished of Malcolm's. As the unofficial historian of andragogy, John has accumulated a large collection of material published by Malcolm. However, this trip offered the possibility of uncovering material yet unpublished; thus, unavailable to the general public.

Purpose Two, Findings

While purpose "one" did not generate the desired data, purpose "two" surpassed my expectations! I admit I am an andragogue; I believe in and practice the theory of andragogy. Not surprising considering I completed a doctoral dissertation on John A. Henschke, and his congruency between theory and practice. John is an expert on andragogy and completing a dissertation espousing a theory you yourself do not believe would be difficult at best. Therefore, the opportunity to review Malcolm's contributions to the Charters library was exciting to say the least.

I admit I reviewed the boxes containing material I hoped would generate data for my dissertation first, but it quickly became apparent that the desired data was not yet available at the library. Much of this was due to record dates. Malcolm, however, was a different story. I spent two days on Malcolm's boxes. Like Alex, Malcolm had a large collection available at the library. Unlike Alex, Malcolm's collection was not being reorganized at the time of my visit. Thus, I requested a large number of the 60+ boxes containing Malcolm's works.

A personal letter written by Malcolm in April of 1970 was used as data in my dissertation. This letter, in Malcolm's words, told of the practitioners whom he considered influential in the development and evolution of his conception of andragogy. I found in one of the files within a box, hand written notes on what are now known as the six assumptions of the adult learner. Again, having great respect for history, that finding was unforgettable. When I realized what I was holding, well that feeling is indescribable. The Charters library offers the opportunity for researchers worldwide to see the evolution of theories and philosophies as they developed.

I found quite a few articles for John's research project. Approximately 10 items never before published were found during my trip. A favorite of mine is an article on role playing. In this article, Malcolm described the value of role playing in education and provided an example of use within his family, illustrating that andragogical methods are useful in a variety of settings. Other previously unknown material to John of Malcolm's surfaced during the research trip. This material included presentations and conference materials in adult education along with workshop materials for human resource development.

Reflections on my Research Experience

Before I went to the Charters library in April (2012) I was excited, I knew I was embarking on an experience open to all, yet underutilized. The standard comment I received when colleagues, professors, or doctoral students heard I was spending spring break researching at the library was "wow, I wish I could go". I assure you, the trip was well worth my time and **you** can go!

Alex and Margaret Charters are personal friends of John; they graciously extended that friendship to me. On John's recommendation alone, they invited me into their home for the extent of my research at the library. I arrived in Syracuse, NY on a Monday afternoon, through previous arrangements Margaret met me at the airport and drove me to SU. We spent time that afternoon touring the campus.

First, Margaret showed me the library, my *office* for the next week. At the library, we picked up a campus map and Margaret introduced me to staff in the special collections section of the library, namely the Charters library, then it was off to tour the campus. Of course, I wanted to see University College, the adult education program. Then historic buildings on campus, the other Schools or Colleges on campus and the hotel situated in the center of campus (perfect location and accommodations for future researchers). Margaret explained where the borders of the campus were located and which schools shared those borders. She was kind enough to point out the medical programs, both nursing and physician education and the associated hospital for both programs. As a nurse, I was interested in both programs. Finally, Margaret made sure I knew where to find food and caffeine on campus, Starbucks is a short three block walk. Then *home* to meet Alex.

Alex is an interesting dynamic individual who is willing to discuss theories and philosophies with you even when he does not agree with your view point. Alex has never differentiated between andragogy and pedagogy; he considers principles of both to be "just good education principles." However, he indulged this doctoral student and engaged in discussion. Alex truly is interested in the growth and advancement of the field of adult education. Even in retirement, he continues to contribute and participate in the field.

One of my goals for the research trip was to interview Alex for my dissertation. I conducted the formal interview on Wednesday evening. While I did have predetermined interview questions, I wanted time to review material at the library in general and Alex's collection in particular, allowing for the possibility of additional questions arising from that material. I will not discuss details of the interview due to the fact that resulting data

was used in my doctoral dissertation and consent to disclose was not requested from Alex.

However, Alex and I did discuss the library and sharing that experience is part of this paper. Alex related how the library originally grew out of his personal collection of books, journals and other material he made available to faculty in the adult education programs. Over time, the collection grew, with support from the Kellogg Foundation, the Fund for Adult Education, the U.S. government, and SU, and the collection continues to grow. Both Dr. Alex and Dr. Margaret Charters continue working to promote lifelong learning. The house is filled with evidence to support this claim, from books ranging from literacy to compressive writing material to news articles regarding educational topics. There is even a thank you card from the Obamas for their efforts in the field of education on the family note board in the kitchen. I was certainly in good company.

I spent my days at the library. The library opens at 9 a.m. every weekday and stays open until 5 pm. on Monday, Wednesday, and Friday and until 7 p.m. on Tuesday and Thursday. The special collections section is located on the 6th floor. The staff arranges all requested material at the front of the room located close to the staff desk. Material is identifiable by researcher's name. When you arrive at the library, you are instructed to sign in and assigned a locker outside the collections area, for personal items such as coats, umbrellas and handbags. Laptops and other small computers are allowed in the collection area. Silent mode is requested for all cellular devices. The library supplied scratch paper and pencils. Additional materials are not provided by the library.

I was at the library when it opened at 9 a.m. each morning. I provided the library staff with a list of requested boxes before my arrival. When I visited Monday afternoon the staff inquired if I had a particular order I wished to review the material, I informed them that I would like to start with the AAACE, CPAE and ISCAE collections and then Alex's collection, wrapping up with Malcolm's collection.

The first full day, Tuesday, I was able to review the three organization collections I requested. I did not request material from dates that John was not involved with the organizations. This helped with the time limitation imposed by not spending more than a week at the library. I was able to start on Alex's collection late Tuesday. This meant I was able to inquire of Alex regarding some of the data I uncovered. Alex's collection provided details of his role and that of University College in the advancement of adult education programs. I remember how interested I was in the study abroad programs initiated at SU and Alex's involvement with the program. University College sponsored many programs that benefited the non-traditional or adult student; however, it also sponsored programs that benefited the traditional college student, thus, advancing the field in general. Alex's various leadership roles over the years placed him in the center of many of these advancements.

When I returned to Alex and Margaret's I had the pleasure of visiting with a friend of the Charters family also staying with Alex and Margaret while she was in town. The evening was spent discussing my dissertation, mutual interests and the day's findings. Alex and Margaret were always interested in what I had discovered that day, what I found interesting.

On Wednesday, the second research day, I was at the library at opening. I spent the day finishing Alex's collection and starting on Knowles's collection. While researching the AAACE files I found a few interesting letters/notes regarding Malcolm that peaked my curiosity prompting a request for additional boxes from the specific timeframes. The staff was retrieving the additional material today; it would be available in the afternoon. Reading Malcolm's collection offered insight into the *whys* of a theory I practice, therefore, was very informing.

Because the library was open until 5 p.m., this was a short research day. I conducted the formal interview with Alex for my doctoral dissertation on Wednesday evening. Alex thoughtfully answered my questions elaborating where necessary and even provided examples. His willingness to participate and openness in his responses was another example of his dedication to the field of adult education.

My final full day of research started with an early arrival at the library. On our way to the library, Alex disclosed his feelings on a question discussed the previous evening during the interview. Alex had obviously reflected on the interview after its completion. Alex's insight was contradictory to that of another participant, interestingly the specific question both participants had a view on was not a direct question. This however, prompted me to add the question to other interviewee's preselected questions and to John's preselected questions. This is another demonstration of Alex's continued contribution to the field, I do not know if I would have followed this line of questioning if Alex had not brought it up; however, the results of the question are important and available in my dissertation research; *Exploring congruency between John A. Henschke's practice and scholarship* (Risley, 2012). I will be happy to provide a copy of the study to those interested.

My day started out with insight and that theme was carried out at the library. Thursday was spent completing the review of Malcolm's collection. I spent the day taking photos with my iPad. While touching some of the manuscripts is prohibited and are in protective covers, with cradles provided to reduce stress on the binding when reading, other such as personal notes and paper are allowed to be handled with care. Photos taken without flash are permitted at the library. Thursday was the day I collected the majority of the data for John's project. By the time I was back at Alex and Margaret's I was exhausted but still curious. My time was almost up; I was leaving for home on Friday. Alex must have anticipated this feeling, because he had gathered materials from his private collection for me to review. Each evening Alex inquired about what I found that day and what I was still curious about, from my responses, he diagnosed my learning needs accurately when he determined that the contributions of the library, SU's University College, and Alex himself piqued my interest.

To satisfy my addition interest, Alex provided me with manuscripts from his private collection. These included his autobiography and a history of the University College and its many contributions. While some of the information I had viewed in his collection at the library, these manuscripts offered more detail. I am very happy I had the opportunity to view these since the complete collection was not open to the public during my visit.

Lessons Learned

The most important lesson I learned was that I needed more time. The staff at the library commented that they could not remember anyone else ever requesting to view so much material and that they did not know how I was able to go through so much. I explained that any item I wanted to study in depth I photo copied via the iPad, allowing me to save time and truly study the work at a later time. I used the same guidelines for what I considered borderline items. I would take a photo of anything I felt would be of use or interest in the future and moved on. I subscribe to the theory of "you can never have too much information." Therefore, while I was able to gather substantial data aligning with my research trip purpose, I did not have time to investigate the many additional items that caught my attention. My next visit will involve more time and perhaps a more flexible research agenda, studying the field's history is interesting in and of itself. I would like more time to just follow where the data lead, in this case the personal correspondences of members of the adult education community.

The other important lesson I learned was to save every version of my work. I do not allege that I will ever contribute to the field to the degree of Alex, Malcolm, or others who really made advances in establishing the field as a legitimate field of practice. However, I doubt that any of the individuals who have contributed to the growth of the field or the advancement of any discipline, theory, or philosophy truly set out with that goal in mind.

While each practitioner and scholar is striving to enrich the lives of those they serve, it is impossible to discern what will be considered invaluable or even interesting to the next generation of practitioners and scholars. For example, who would have imagined that handwritten notes, fading with age, written in pencil, describing *what's* and *whys* without the edits and niceties of publications would be of interest. I am sure that anyone who typed on the thin carbon copy paper never dreamed that 50+ years into the future a graduate student would find the process interesting. These details of our fields past are all but forgotten in an age where technology changes every few years and the final version is typically the only version saved on the computer hard drive. However, these details and many others are alive at the Charters library.

Recommendations

My only recommendation for the Charters library is please; include on the donation of materials documents a request, allowing the Charters library to display collection materials on-line. The hands-on visit was wonderful and I will certainly go back; however, not every researcher has the opportunity to travel to Syracuse. Providing the collection for on-line viewing would grant access to the treasure trove of knowledge available through the Charters library.

Adult educators, your knowledge and experience are valuable resources for our fields' future. Sharing that knowledge via donations to the Charters library benefits us all.

Please remember future donators, to grant the library permission to display your collection on-line.

Any library or adult education student requiring an internship or practicum experience this is the place to learn and grow. "M" from the Charters library shared with me that the library would happily provide an internship experience; unfortunately, it would be unpaid, like so many other internship experiences.

My experience at the library was priceless! I highly recommend every adult educator and adult education student visit the Charters library. You will not be disappointed. Take advantage of the grants if necessary, but by all means, avail yourself of the experience.

Conclusion

Syracuse University Library-The Alexander N. Charters Library of Resources for Educators of Adults is an international treasure. The knowledge and experiences portrayed throughout the materials in the collections is unsurpassed. Drs. Alex and Margaret Charters are inspirations to the field of education. Alex's lifelong passion for adult education is demonstrated in his tireless dedication to the field. Alex is a founding father of the adult education field, the Charters library is only one of his many contributions; however, it is a priceless contribution.

I have great respect for individuals who blaze trails for others to follow, who contribute to the knowledge base without realizing where that will lead. Alex, Malcolm and many others provided a beacon for future researchers and practitioner to follow by their donations to the library. Understanding our history, promotes our future. The adult education field is relatively young, it is certainly growing, and the contribution made by members of the field who generously donated to the library enhances that growth.

This paper is a reflection of my research experience at the Charters library. The lessons I learned, and the knowledge I gained as a result of my research trip will continue to shape my practice as an adult educator. I encourage all of you to experience the Charters library for yourself. With 92 collections I am sure there is one that reflects your interest.

References

Cooke, J. C. (1994). *Malcolm Shepherd Knowles, the father of American andragogy: A biographical study* (Unpublished doctoral dissertation). University of North Texas, Denton Texas.

Reischmann, J., Bron, M., & Jelenc, Z. (Eds.). (1999). *Comparative adult education 1998.* Llubljana, Slovenia: International Society for Comparative Adult Education (ISCAE) and Slovene Institute for Adult Education.

Risley, L. (2012). *Exploring congruency between John A. Henschke's practice and scholarship* (Doctoral dissertation). Lindenwood University, St. Charles, Missouri.

BRIDGING ADULT EDUCATION BETWEEN EAST AND WEST: CRITICAL REFLECTION AND EXAMINATION OF WESTERN PERSPECTIVES ON EASTERN REALITY

Qi Sun, Ed.D. [1]
Elizabeth Anne Erichsen, Ph.D [2]

ABSTRACT: This paper, applying an international and comparative perspective, examines issues and challenges in learning between Eastern and Western adult education teaching and research endeavors. Questions and thoughts are scrutinized to help create a different mindset as alternatives for learning from the "Other" in the globalized world equally, accurately, and more effectively. First, it introduces a context followed by a brief review of relevant literature illuminating the obstacles and barriers for an equal exchange—that is an exchange through which the West might endeavor to listen to and learn from intelligent life beyond its own borders (Milligan, Stanfill, Widyanto, & Zhang, 2011). Second, it shares authors' personal narratives that illustrate lived issues and challenges that invite us to critically ponder. Finally, it concludes with suggestions that may facilitate further deliberations—philosophically, theoretically, and practically. The paper calls for a different mindset for effectively bridging educational understandings between East and West.

Introduction

This paper, applying an international and comparative perspective, examines issues and challenges in learning between Eastern and Western adult education teaching and research endeavors. Questions and thoughts are scrutinized to help create a different mindset as alternatives for learning from the "Other" in the globalized world equally, accurately, and more effectively. First, it introduces a context followed by a brief review of relevant literature illuminating the obstacles and barriers for an equal exchange—that is an exchange through which the West might endeavor to listen to and learn from intelligent life beyond its own borders (Milligan, Stanfill, Widyanto, & Zhang, 2011). Second, it shares authors' personal narratives that illustrate lived issues and challenges that invite us to critically ponder and understand. Finally, it concludes with suggestions that may facilitate further deliberations—philosophically, theoretically, and practically. The paper calls for a different mindset for effectively bridging educational understandings between East and West.

Contexts

In the globalized world, the need for learning from one another about the strengths and limitations of different theoretical and methodological approaches to the study of

---

[1] Qi Sun, Associate Professor, Adult and Post Secondary Education, Department of Professional Studies, University of Wyoming | qsun@uwyo.edu | 1000 E. University Ave Dept. 3374 | Laramie, WY 82071
[2] Elizabeth Anne Erichsen, Assistant Professor, Educational Doctoral Programs, North Dakota State University Elizabeth.Erichsen@ndsu.edu | 1340 University Ave. Dept. 2625 | PO Box 6050 Fargo, ND 58102

education, and adult education in particular, has become greater than ever. Many countries have encountered similar changes and challenges brought by globalization. Education has been seen as an effective instrument and given the responsibility by many countries for training people to meet the needs and demands of globalization in various arenas. Education leaders and policy makers of numerous countries realize that they must quickly acclimatize to such changes in order to maintain their competitive capability, with increasing alignment with the interests of the global market (OECD, 1996).

Seemingly, globalization has created a "world policy or world culture" (Tröhler, 2009), or has transformed the world's culture into an increasingly standardized phenomenon. Studies show that countries tend not to respond to globalization or meet the needs of the competitive economy in the process (Cheung & Chan, 2010).

> Culture is all the knowledge, skills, attitudes, beliefs, values and emotions that we, as human beings, have added to our biological base. Culture is a social phenomenon; it is what we as a society, or a people, share and which enables us to live as society. (Jarvis, 2006. P. 55)

Confucian culture, which emanates from Confucian philosophy, has evolved the core of traditional Chinese cultural values. It has become the most enduring influence on China and other parts of East Asia, such as South Korea, Japan, Vietnam, Singapore, and Taiwan. These societies, despite having their own unique identities, share common Confucian cultural values: social emphases of harmony and filial piety, respect for the elderly, moderation, collectivism, hierarchical social structures, and family-centeredness (Sun, 2012a). For people who have grown up from in Confucian culture, although they may have moved to and resided in western countries, Confucianism still remains a strong guiding influence, such as socialization, development of gender roles, parental control, and many other aspects originated from Confucian cultural values (Cheung & Chan, 2010).

Due to shared cultural values, countries like China, South Korea, Japan, and Singapore have taken a similar direction when "facing a turning point in the progress of globalization and are urged to adapt to a knowledge-based society," and that is "China focuses on 'character education' which emphasizes the potential ability to learn; South Korea promotes life-learning ability; Singapore encourages self-learning; and Japan values self-motivated learners and thinkers" (Shimbo, 2009, p. 118).

Chueng and Chan (2010) summarized fours aspects that Sanchez (2003) suggested regarding how education should help learners to become so they would be more competent working in a competitive global world: To successfully enter a knowledge-based environment (i.e., knowledge society), learners need to (a). become information literate and able to make good use of knowledge; (b). be multilingual so that they can interact more effectively in global communications; (c). be trained and equipped with high skills in the area of new technologies that keep coming into workplaces; and (d). as the world has become smaller and contact among people around the world has increased, learners must ably work with others both inside and outside the workplace.

These suggestions clearly call for an amplification of the demands from adult education within one's own educational system, but they also call for conscious and active learning from different paradigms, such as an Eastern perspective where knowledge (what is knowledge and how is knowledge formed) may be perceived differently (Sun, 2008, 2012a), and from different languages where thinking styles and expressions differ from Westerners (Sofo, 2005). Hence the need, as addressed by Duszak (2002), for "communicative competence," or the mutual negotiation of meaning become essential.

Contrarily, our educational reality presents us with another picture, where Western theories and models have disproportionately been promoted and advocated as the template for understanding and developing education globally (Nguyen, Elliott, Terlouw & Pilot, 2009). This echoes what Fox (2007) observed that "the complex process of intercultural interactions has been analyzed by Western educators as a one-way adaptation and integration of the Other into the dominant educational norm" (p. 118).

Issues and Challenges

Comparative and international education has historically performed significant roles that may be considered to be "the first global academic and practitioner-oriented field" (Wilson, 2003, p. 15). It enabled people to learn and borrow from others to help improve one's education system and practice or avoid making similar mistakes. Evidently, from the travelers' tales that described aspects of education from other countries people had visited to the more evolved comparative education methods that facilitated the borrowing and adaptation of education practices and structure, we have witnessed the development of national education policies and practices worldwide (Hayhoe & Mundy, 2008; Kubow & Fossum, 2007).

Hitherto, Tröhler (2009) contends, "there *is* a history of globalization leading to a more or less homogenous world of education" (p. 41). Globalization currently presents its relationship to education in a new model called "sociological new-institutionalism" and through its concept of "world policy" or "world culture" (Tröhler, 2009). They form another type of educational hegemony, as educational neocolonialism, where Western paradigms tend to shape and influence educational systems and thinking elsewhere (Nguyen, et al., 2009). Milligan et al., (2011) point out homogenizing forces like the international agencies of the World Back and UNESCO too facilitate "the dissemination of Western educational ideals and organizational frameworks through educational development projects" (p. 50). In fact, "for a long time the concept of 'development' was applied primarily to the so-called Third World states in order to outline their duties toward the First World" (Tröhler, 2009, p. 33). As depicted by Fox (2007), "Educational research, as well as educational planning, in 'developing world' settings tended to be dictated by European (*Western*) perceptions of what was good for the Other" (p. 118). Unfortunately, the important aspect of *culture*, which refers to all aspects of life, including the mental, social, linguistic, and physical forms of culture, has often been overlooked (Masemann, 2007).

As a result, "by adopting western theories and practice wholesale, and applying these in the classroom without rigorous research and consideration, the potential contribution of Asian education researchers has been largely bypassed or discounted" (Nguyen, et al. 2009, p. 110). Consequently, western models have strongly influenced education in terms of what to teach, why to teach it, and even how to teach it at local and international levels, all of which contribute to the increasing issues and challenges when learning from the Other (Kubow & Fossum, 2007). The field of adult education is no exception, where:

> Learning and adult learning has been shaped by what counts as knowledge in a Western paradigm. Embedded in this perspective are the cultural values of privileging the individual learner over the collective, and promoting *autonomy* and *independence* of thought and action *over* community and interdependence. In adult learning theory, andragogy, self-directed learning and much of the literature on transformational learning position self-direction, independence, rational discourse, and reflective thought as pinnacles of adult learning. (Merriam & Associates, 2007, pp. 1-2)

"Independence, separation, and hierarchies characterize a Western perspective, a view in direct contrast to most non-western worldviews" (Merriam & Associates, 2007, p. 3). In Confucian perspective, for example, human beings are social beings and thus human relatedness is the primary given. People learn from one another as they interact with each other. Confucian values view harmony among human beings as necessary to achieve a harmonious society" (Sun, 2012a). Differences are obvious.

The following examples are personal narratives that present some lived issues and challenges in cultural differences between East and West and the unequal flow of learning from the "west to the rest." We hope they help deepen understanding and broaden visions for our roles as international educators. Questions we raise and discuss call for collaborative efforts toward alternative ways of bridging learning between East and West.

Experience from being a Person of No Culture to a Person of More Cultures

Qi: I am Chinese. Sixteen years ago, I came to the US to pursue my doctorate degree in adult and continuing education. I earned my Master's degree in Comparative and International Education from China and worked as an administrator of the Adult Education Department of the Ministry of Education of China. This position provided me opportunities for working with Chinese policy makers, researchers and practitioners in the field of adult education, and with experts and scholars from UNESCO, UNFPA, ICAE, DVV etc. I thought I was well prepared to live and study in a western culture. I was not much better off than most East Asian students, sharing similar experiences and treatment (Sun, 2012b). The language issue was not huge for me, as I could understand most of what was said. Sometimes I did not fully understand the meaning due to my lack of background or contexts. At times, I was not understood correctly by others from my cultural perspective. The Chinese way of thinking, which is more circular and indirect as

compared to westerner's linear and direct thinking, clearly contributed to these misunderstandings in addition to language proficiency.

In classroom learning, the Confucian culture that values harmony and emphasizes social hierarchy has shaped me to accept, rather than question, knowledge, especially where such challenges might cause loss of face. Further, it is shameful for students to say in front of the class that they do not understand the teachers' instructions and assignments (Sun, 2012b). Like most East Asian students, I was quiet and attentively listening to my instructors and peers most of the time. Another reason I kept quiet was that I did not feel my perspective was valued. When there was time when I could contribute I offered my opinion, but instead of receiving some feedback or appreciation like my American peers received, my ways of seeing things seemed uncounted or ignored. Confucian culture, which looks inward and seeks self-reflection for what one's person is lacking and for self-improvement, led me to always believe these misunderstandings or overlooked matters must be my own incapability in not meeting the criteria or showing the value of my message. I would not ask for an explanation, but internalized the experiences. These experiences led to other issues to deal with as an international student.

In the "rest learning from the west" mode (Nguyen, et al., 2009), I felt my culture/country was less developed especially economically. Western ways led everything, thus everything here in the US was good. (In many ways, this is true, and I have really enjoyed living here). I naïvely believed that I was in an inferior position and consistently advanced my knowledge and skills hoping I could think and act like an American. I studied western philosophies, educational theories and practices, and cultural aspects too. Occasionally, with people who happened to be interested in my culture, language, or even food, I would be overjoyed and tried to exchange ideas and cultural learning, only to find an unequal reciprocity. Presumptions play a great role in inaccurate learning and understanding. Subconsciously, westerners living in a "superior" position influence what is valued and or how they even want to pay attention to the "rest" perspectives. The attitude that "you came here to learn from us" consciously (for some) and unconsciously (for others) reminded me that I have no alternative but to learn to think and act like Americans. As years went by, my experience remained as stated in the literature, that it is impossible for me to be an American.

I am not American because no Americans ever considered me one of them—"oh you are from China!" But am I still Chinese? I went back to visit my relatives in China, they felt that I was no longer Chinese. They called me "American Chinese." I felt lost. I did not know who I was: I had no identity. I started to question myself and suffered the pain inside. What was the value of me? Who have I become--a person of no culture?

Many years passed by with constant critical reflecting and seeking, I started to realize my own culture's merits--that is over 5,000 years of historical traditions, which have shaped who I have been and who I am. However, for years I looked only toward the western ways and ignored the East, which is of equal value and has valid knowledge to offer. I did not pay attention to studying, particularly the Confucian culture, the culture that has influenced my ways of thinking, living and socializing. This realization profoundly

inspired me. I began to learn and compare China/East with America/West. Eventually I conducted my doctoral dissertation research on Confucianism for modern theories and practices in adult and continuing education. I continue to learn from the West and introduce the West to my colleagues in the East, but then consciously to use my specialty and expertise to introduce the East to my western colleagues via publications, teaching, and speech. I became an ambassador. I am no longer in an inferior position, and I do not think the West should feel their position is superior either, as both East and West have a great deal to offer to the world. I found a new dimension of my identity - I am a scholar of more cultures! I see my value of being able to help bridge East with West with two cultures.

As I began to teach and research as a faculty member in an adult and continuing education program at an American university, I started to offer courses that deliberately introduced Eastern perspectives and shared my Eastern research with western learners and colleagues. Yet I see the melee continues. I am still often misunderstood due to the eagerness of some to use westerns' presumptions and/or lenses to interpret or change my perspectives or descriptions. They may not be solely responsible for these situations because that was what they have been introduced to from the majority of our courses offered, texts used and literature valued. My deep concern is that we are lacking a place, "the third place" (Liddicoat & Crozet, 2000), for both sides to maintain identities and a sense of belonging while negotiating meaning during the cultural conversation. I long for "authentic communication" (Fox, 2007) that helps create our own intercultural space that facilitates bridge deep chasm of discursive difference. Further, I found that most westerns have limited knowledge, interest, patience, maybe time too, to want to engage learning from the "rest." It is within such a context that I see my roles as an international educator and comparative education researcher to be crucial, and I know only when we all start from ourselves working toward bridging West with East/Rest, things will eventually change. Who better than us, if we do not?

Personal Experiences in Confronting Western Privilege

Liz: I was hired as a new faculty member because of my "international" and "diverse" perspectives. I have facilitated international and comparative education courses and courses on globalization and international social relations and movements etc. (95% of my student populations are White like me). When I think about the challenges I have experienced in teaching and research on learning between the "East" and "West," I can sum up in one word: **privilege**.

I will refer to "Western" thought and research as privileged, specifically as *intellectual privilege*. According to Brookfield and Holst (2011), *privilege* is "a system of beliefs and practices (i.e., an ideology) embedded in institutions and conventions of everyday lives that legitimizes the power of one racial group and justifies its viewing all others as inherently inferior" (p. 206). It is fair to say that *intellectual privilege* is exercised globally within academe: Western and "scientific" thought is privileged over the thought and scholarship of Other cultures. This intellectual privilege is the *ideological effect* (Balkin, 1998) of systemic racism, sexism, classism, (post/neo) colonialism, and the

whole host of other –isms that accompany these. An *ideological effect* is when cultural institutions and conventions help create and sustain unjust social conditions, where ideology is an effect produced by cultural and social scripts when they are placed in particular contexts and situations. Thus, ideological effects are the products of symbolic forms and systems that create and sustain relations of domination and injustice within different social contexts. To wit, when we think of ideology in terms of its effects, it is no longer about the content of the ideology itself and its original intentions, but rather about the results of injustice and domination that are (re)produced. Such an understanding limits us in a normative sense, and we can no longer claim one ideology as superior to another, especially if its effects are social injustice (Balkin, 1998).

This intellectual privilege becomes quite evident when we look at whom we cite and reference from "the literature" in our fields when conducting research, as well as in what we consider to be "legitimate" knowledge for our classrooms (even when it comes to critical and empancipatory education). I struggle with this in developing curriculum. The process of publication dictates how knowledge should be structured, articulated, (re/pre)packaged for distribution, and disseminated, and said knowledge is guarded by the gatekeepers of intellectual privilege. I struggle with this in publishing my research. Quantitative research based on the "gold standards" of experimental design and "proven" best practices are also consistently privileged over perennial wisdoms and the lived experiences within local and indigenous communities the globe over. I struggle with this as a qualitative researcher. Intellectual privilege is manifest in the fact that the (neo) colonial language of English is the predominant language used for research and discourse in academe. I mourn the fact that our thinking is limited to one language. Ideas, philosophies, and indigenous knowledges are taken, reconceptualized, and recast into Western language and terms for further consumption, instead of being acknowledged and honored in their own right. I wonder what we are missing. For anyone who does not belong to the intellectually privileged elite, and for those who reside somewhere in the borderlands of this academic "community" of privilege, it is unmistakably obvious that ideas and "findings" need to be (re)packaged to the expectations and guidelines established by the intellectual privileged few. I see my non-western students and colleagues being actively marginalized. These are merely a few examples of how Western academic conventions, that are put into place for a variety of purposes, become the mechanisms and the systems that reproduce western intellectual privilege and its ideological effects continuously.

What is more, our conventional approaches to addressing diversity issues within research and curriculum also become mechanisms of intellectual privilege that produce unacceptable ideological effects. But such a position requires a great deal of explanation, and I will attempt here to summarize what Brookfield and Holst (2011) have addressed as *repressive tolerance* (Marcuse, 1965) very well in their recent book *Radicalizing Learning*. As they explain, providing diverse perspectives in curriculum and research in celebration of all views as equal creates the illusion of inclusion and diversity, allowing us to think that we are moving away from White, male, Eurocentric views. However, in creating this illusion of diversity, we unwittingly reinforce dominant ideology and intellectual privilege. The problem is, when we line up all of the different views next to

the dominant ideology, it remains the center and seems even more natural and inevitable than before, as all of the Other views are diluted and continue to be seen as alternative views of the "weird minorities." Brookfield and Holst (2011) further explicate:

> Adult educators can soothe their consciences by believing progress is being made toward radical inclusivity and cultural equity and can feel they played their small but important part in the struggle. But as long as these subjugated traditions are considered alongside the dominant ideology, repressive tolerance ensures they will always be subtly marginalized as exotic, quaint, and other than the natural center. (p. 195)

I realize and see how I have participated in this repressive tolerance, and I am stumped. As long as the gamut of perspectives is displayed as a menu of items from which each person "rationally" chooses, the dominant ideology will continue to prevail. Merely presenting different perspectives will not do, as people are predisposed to select the socially sanctioned ideologies, and in presenting diverse perspectives in this way, one is really reinforcing the dominant ideology and its ideological effects. That is not to say that we should not be researching the worlds beyond our limited view, or that we should not include diverse views in curriculum, but more importantly, we (and by "we", I mean we the White privileged intellectuals who disproportionately benefit from the ideological effects of the dominant ideology) must also work to give up the misconception that we are neutral facilitators, acknowledge our collusion in reproducing and maintaining systems of privilege (i.e., recognize that we too are oppressors), and purposefully develop an uncompromising intolerance for the radical injustices produced by our own ideology. So long as Western ideologies continue to serve as the ruler by which all Others are measured, we are actively engaged in repressive tolerance and are contributing to the injustices that are the byproducts of the dominant ideology.

In developing "diversity courses" and introducing Eastern ideas to privileged western students, and in conducting comparative international research, I have watched this repressive tolerance unfold time and time again. I experience frustration and struggle in learning how to confront my own privilege, and how to become a true white ally. I often must pull my foot from my mouth. I have learned painful lessons how White privilege saturates my own behavior, discovering my own collusion in the dismissal of students, colleagues, and alternative conceptions of normality. I have also discovered hope in finding people who are dedicated to developing socially responsible and equitable praxis. So the greatest challenge I perceive as an educator and as a comparativist, but most of all as a white, privileged, western academic who works at a privileged research institution in a colonizing country, is the challenge of recognizing and unpacking my own White privilege and my intellectual privilege, and to confront the ideologies (especially my own) that reproduce social injustice. I feel my challenge and role is to learn how to begin building bridges.

Building Bridges: Understanding Challenges

We have briefly reviewed literature, described and discussed our individual experiences and observations of teaching and researching. Despite the fact that we differ culturally,

linguistically, and philosophically and more, we find we ask similar questions: how do we as educators in international and comparative adult education, see our roles in changing "West learning from the East/rest? What should we keep in mind while introducing our western learners to realities of the East? What mindset and approaches would help reduce the dangers: that is, the West applying its own philosophical/theoretical orientations; solely using its own language (English); accepting only its own ways of thinking; and believing in its own emphasis on technology use when western learners are introduced to Eastern reality.

We have encountered similar challenges when endeavoring to bridge East with West. The first challenge rests upon the mindset that is shaped by one's own cultural values and educational traditions. Change is difficult. Fully changing one's mindset is impossible. However, becoming open, non-judgmental and appreciative of other ways of seeing the world is doable and is a necessity for all learners in the globalized world. Sun (2012b) and Erichsen (2011) have studied transformative learning within the context of international students' experiences, which all illustrate that "international students must establish what Mezirow (2000) termed a new 'frame of reference' and experience changes related to 'meaning schemes' (points of view) and 'meaning perspective' (habit of mind) in order to renegotiate their identities and roles within the new lifeworld for success" (Sun, 2012b, p. 204). In a similar approach, we hope westerners can pursue parallel learning for transformation, like international students, they will need to develop courage to experience the challenge and alter their previous "frame of reference".

The second challenge relates to what counts as knowledge in Western mind and academic literature. Who else should be contributors to the literature? Should literature use multiple languages? Should research methods from different paradigms be counted as equally valid for publication? We should also critically interrogate the criteria and norms to be accepted by these western journals, and how these influence the generation of knowledge. How can we shift from a privileged "western knowledge production line" for the rest, to a process that privileges inclusion? We need to think about what is considered as knowledge, from whose perspectives, and for what purposes? Questions along these lines should consistently be asked and revisited so that they continue to challenge our present mindset and change the current circumstances in which the "Western" model presides as the gold standard and is used to measure non-western realities and views that have emerged autonomously from Western norms (Merriam and Associates, 2007). Larson (1988) also acknowledged the dilemma of traditional comparative philosophy in its tendency to view the non-western Other through Western philosophical lenses (as cited in Milligan et al., 2011. P. 51). Particularly when we introduce the East to the West, there is dearth of available literature for references.

The third challenge touches on different ways of "knowing and learning." People from other parts of the world have different ways of perceiving the world, ways that are equally valid, invaluable, and reflective of their life circumstance (Arnove, 2007), their learning and education should also be understood within their own cultural models. More importantly, as indicated by Krishna (1988), "no culture or tradition can be assigned a privileged place in this game of observing the other" and that the search for solutions to

problems, philosophical or otherwise, requires us "to look at it from both sides" (as cited in Milligan et al., 2011, p. 52). But how many texts/books or journal articles published in the West can you think of that have not applied western theories, norms, conceptions, models, mythologies? We wonder even those that introduce non-western culture and education to certain degree may miss real meaning if from the initial perspective of the Others, for "the subtleties of linguistic and philosophical dilemmas of translation are often confused with a binary process of substituting one set of meaning for another" (Fox, 2007, p. 118).

The fourth challenge relates to language and communicative competence (Duszak, 2002), and cultural incompatibilities, "a logocentric view that stereotypes the Other and marginalizes those who identity with nondominant cultures" (Fox, 2007, p. 118). Language competence obviously necessitates the need for global learners to become multilingual for effective communication, especially the social part of language and the genuine interaction between people in social context is crucial. People whose native language is English may have advantages for teaching, learning, and researching with partners from the East, but they still need to be conscious from an intercultural "communicative competence" and learn to communicate with non-English native people for "negotiation of meaning." Lo Bianco et al. (1999) suggests that a new space be created "to negotiate comfortable 'third places' between *the self* and *the other/the foreign"* (as cited in East, 2008, p. 158). "The 'third place' refers to 'a comfortable unbounded and dynamic space that intercultural communicators create as they interact with each other and in their attempt to bridge the gap between cultural differences" (Liddicoat & Crozet, 2000, p. 1, as cited in East, 2008, p. 158). Similarly, Fox (2007) suggests to create situations in which two people (or two groups) from very different cultures, based on mutual trust and a respectful sharing of intended meanings, can get together and achieve real understanding, which he terms "authentic communicative situation." Applying these approaches, we potentially equip adult learners with vital skills to engage with the East in a more effective way.

Conclusion and Suggestions

There is a clarion call for bridging learning between East and West in the theory and practice of adult education. To look at both sides means "we must hear both sides, we must be able to listen to the experience of intelligent life expressed in discourses" (Milligan et al., 2011, p. 52) or we may not otherwise recognize when we are carelessly over-applying Western norms and values. Panikker's dialogical philosophy (1988) is meaningful to this paper:

> [W]e forge a common language, we reach a mutual comprehension, we cross the boundaries. That is what I called dialogical philosophy. It is not the imposition of one philosophy or one mode of understanding, but the forging of a common universe of discourse in the very encounter. (As cited in Milligan et al., 2011, p. 52)

In order to listen and learn from the reality of the East, we believe one's mindset must be altered so openness and appreciativeness will come into play so we can recognize values we may otherwise miss. Understanding that the East has different philosophical systems, cultural traditions and educational goals also helps us to think from different paradigms and not be so eager to mis-apply Western thought to Eastern realities, though ironically in many ways, the reality of the East mirrors the perspectives of the West, which is really unfortunate as presented earlier in the paper.

Improving language and communicative competency of western learners may help create "the third places" where both Easterners and Westerns' identification with another and sense of belonging may be increased, and feelings of superiority and privilege or of inferiority and disadvantage may be reduced so that intercultural communication may become more effective.

Dismantling privilege and transforming our mindset lie central in the purposes of adult education and international and comparative research. The strength of research and learning work in the areas of international and comparative education is that it "challenges us to think broadly about the link between local practices and global issues and to explore the overlapping values and social systems that underpin the educational enterprise itself" (Hayhoe & Mundy, 2008, p. 1).

Creating a third place and situations for authentic communication significantly offer implications to bridge learning equally between East and West as they powerfully help "opening oneself to the full power of what the other is saying", and "such opening dose not entail agreement but rather the to-and-fro play of dialogues" (Fox, 2007, p. 119).

In closing, we want to thoughtfully remind ourselves by sharing a picture of a scholar with an international dimension that Confucius presented to us:

> Confucius highly respected receiving foreign visitors and visiting other states. Confucius himself visited many states during 14 years of travel (Sun, 2011). Confucius believed that these occasions presented momentous opportunities for exchanging ideas, improvement, and transformation. "Is it not delightful to have friends coming from distance to share and exchange with?" (*The Analects of Confucius*, I, 1) (As cited in Sun, 2012b, p. 214)

References

Alatas, S. F. (2000). Academic dependency in the social sciences: Reflection on India and Malaysia. *American Studies International, 38*(2). 80-96.

Anrove, R. F. (2007). Reframing comparative education: The dialectic of the global and the local. In R. E. Aenove & C. A. Torres (Eds.), *Comparative education: The dialectic of the global and the local* (pp.1-20). Lanham, MD: Rowman & Littlefield.

Balkin, J. M. (1998). *Cultural software: A theory of ideology.* New Haven, CT: Yale University Press.

Brookfield, S. D., & Holst, J. D. (2011). *Radicalizing learning: Adult education for a just world.* San Francisco, CA: Jossey-Bass.

Cheung, H. Y., & Chan, A.W.H. (2010). Education and competitive economy: How do cultural dimensions fit in? *Higher Education. 59,* 525-541. Doi: 10.1007/s10734-009-9263-4

Duszak, A. (2002). Us and others; An introduction. In A. Duszak (Ed.), *Us and others: Social identities across languages, discourses and cultures* (pp. 1-28). Philadelphia, PA: John Benjamins.

East, M. (2008). Moving toward 'US-Others' reciprocity: Implications of localisation for language learning and intercultural communication. *Language and Intercultural Communication, 8*(3), 156-171.

Erichsen, E. A. (2011). Learning for change: Transforming international experience as identity work. *Journal of Transformative Education*, *9*(2). DOI: 10.1177/1541344611428227.

Fox, C. (2007). The question of identity from a comparative education perspective. In R. E. Aenove & C. A. Torres (Eds.), *Comparative education: The dialectic of the global and the local* (pp.117-128). Lanham, MD: Rowman & Littlefield.

Hayhoe, R., & Mundy, K. (2008). Introduction to comparative and international education: Why study comparative education? In K. Mundy, K. Bickmore, R. Hayhoe, M. Madden, & K. Madjidi (Eds.), *Comparative and international education: Issues for teachers* (pp.1-21). New York and London: Teachers College Press.

Jarvis, P. (2006). *Towards A comprehensive theory of human learning.* London & New York: Routledge, Taylor & Francis Group.

Kubow, P. K., & Fossum, P. R. (2007). *Comparative education: Exploring Issues in international context* (2nd ed.). Prentice Hall.

Marcuse, H. (1965). Repressive tolerance. In R. P. Wolfe, B. Moore, & H. Marcuse (Eds.), *A critique of pure tolerance* (pp. 81-123). Boston, MA: Beacon Press, pp. 81-123.

Masemann, V. L. (2007). Culture and education. In R. E. Aenove & C. A. Torres (Eds.), *Comparative education: The dialectic of the global and the local* (pp.101-116). Lanham, MD: Rowman & Littlefield.

Mezirow, J. (2000). *Learning as transformation: Critical perspectives on a theory in progress*. San Francisco, CA: Jossey Bass.

Merriam S. B., & Associates. (2007). *Non-western perspectives on learning and knowing*. Malabar, FL: Krieger.

Milligan, J. A., Stanfill, E., Widyanto, A., & Zhang, H. (2011):.Philosophers without borders? Toward a comparative philosophy of education. *Educational Studies*, *47*(1), 50-70. Doi: 10.1080/00131946.2011.540990.

Nguyen, P-M., Elliott, J. G., Terlouw, C., & Pilot, A. (2009). Neocolonialism in education: Cooperative learning in an Asian context. *Comparative Education, 45*(1), 109-130.DOI: 10.1080/03050060802661428.

Nisbett, R. (2003). *The geography of thought: How Asians and westerns think differently... and why*. New York, NY: The Free Press.

OECD (1996). Lifelong learning for all: Meeting of the educational committee at ministerial level. Paris: OECD.

145

Shimbo, A. (2009, December). The progress of globalization and education reforms in East Asia. *Educational Studies in Japan: International Yearbook*, *4*, 117-122. New York, NY: Peter Lang.

Sofo, F. (2005). Thinking styles of modern Chinese leaders: Independence and exploration in a historically conditional China. *Australian Journal of Adult Learning. 45*(3). 305-330.

Sun, Q. (2012a). The Confucian learning: Learning to become fully human. In P. Jarvis (Ed.), *The Routledge international handbook on lifelong learning* (pp. 475-485). London and New York: Routledge.

Sun, Q. (2012b). Learning for transformation in an international context: A Confucian perspective. In J. E. Groccia, M. Alsudari, & W. Buskist (Eds.), *Handbook of college and university teaching: Global perspectives* (pp. 200-218). Los Angeles, CA: Sage.

Sun, Q. (2008). Confucian educational philosophy and its implication for lifelong learning and lifelong education. *International Journal of Lifelong Education*, *27*(5). 559-578.

Sun, Q. (2004). To be Ren and Jun Zi: A Confucian perspective of the practice of contemporary education. *The Journal of Thought, 39*(2), 77-91.

Tröhler, D. (2009), Globalizing globalization: The neo-institutional concept of a world culture. *Yearbook of the National Society for the Study of Education*, *108*, 29–48. Doi: 10.1111/j.1744-7984.2009.01160.x.

Wilson, D. (2003). The future of comparative and international education in a globalised world. *International Review of Education 49*(1-2), 15-33.

THE CHALLENGES AND PROSPECTS OF ADULT EDUCATION PROGRAMMES IN NIGERIAN UNIVERSITIES

Nneka A. Umezulike, B.Ed, M.Ed, Ph.D. [1]

ABSTRACT: Universities globally fulfill three basic functions: Teaching, Research and Services. Through these functions, university lecturers have the scope to interact with larger communities and students. In many African countries, and Nigeria in particular, providers of Adult Education programmes include the following: communities, non-governmental organizations, government, trade unions and international organizations, all of whom have played major roles in providing programmes. The objectives of the study were to examine such Adult Education Programmes in Nigerian Universities. The study identified challenges and prospects of adult education programmes in Nigerian Universities for effective teaching and learning. The population consisted of one hundred (100) students and forty seven (47) lecturers, purposefully selected in five Nigerian Universities that offer Adult Education as degree programmes. The study was guided by two (2) research questions, namely: (a) What are the challenges facing adult education programmes in the Nigerian Universities and (b) What are the prospects of adult education programmes in the Universities in Nigeria. A questionnaire was validated and used for data collection. Data collected were analyzed using mean scores and grand means. Based on the results, it was found, among other things, that adult education programmes in Nigerian Universities do not have enough qualified lecturers and that adult education being under other departments is a great challenge. Based on the findings, it was recommended among other things, that the various Universities' management should employ qualified lecturers in adult education for effective teaching and learning and adult education should be made departments in the various Universities that are running adult education programmes.

Introduction

Plato explicitly expressed the need and importance of education to every citizen in order to establish a free, just and sustainable society void of criminal behaviours, injustice and greed. The United Nations Declaration on Human Rights in 1948 re-affirmed such a principle and noted that everyone has a right to education. Nigeria as a member of United Nations ratified the declaration and enshrined it in her 1999 constitution. The Nigerian National Policy on Education (2004) stipulated that Adult and Non-formal education is an instrument for actualizing lifelong learning through the provision of functional literacy, continuing education, for adults and youths, for different categories of workers as well as giving adult citizens of the country necessary aesthetic, cultural and civic education for public enlightenment.

Fafunwa (1974) reaffirmed that before the arrival of Islam, Christianity and western education, indigenous educational system was prevalent in Africa. Every society has its own system for training and educating its youths. The traditional system of Adult education is the starting point of adult education as an academic discipline (Anowor, Ezema, & Umezulike, 2001).

[1] Prof. Nneka A. Umezulike, B.Ed,M.Ed,Ph.D.(Professor. of Adult Education) Department of Agricultural Education/ Home Economics. College of Agricultural and Science Education. Michael Okpara University of Agriculture. Umudike, Umuahia, Abia State, Nigeria. neksiems@yahoo.com.

Adult education is an academic discipline which cuts across all human endeavors and impacts on every segment of human race. It is tailored towards the over all development of man. This means that adult education stands as development education, from birth until one dies. Anowor, Ezema, and Umezulike (2001), Bown and Okedera (1981), Nzeneri (1996), Ugwoegbu (2003) and Omolewa(1981) upheld UNESCO's 1972 recommendations on Adult Education, which stated that adult education is the entire body of an organized educational processes, whatever the content, level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and Universities as well as in apprenticeship whereby people develop their abilities, enrich their knowledge, improve their technical or professional qualifications, bring out changes in behaviours in full personal, social, economic, moral, political and cultural development. This is to say that adult education is all embracing and would impact greatly on human lives if adult education professionals are employed to carry out adult education activities and programmes. Despite all the potentials inherent in adult education, the discipline is hardly recognized or accorded its rightful place in the Nigerian educational system. The federal government of Nigeria vested the management and administration of Nigerian Universities to National University Commission (NUC).

Three types of universities currently exist in Nigeria, the federal universities, state universities and private universities. The foundation of university adult education in Nigeria concentrated on the efforts of British institutions and British colonial administration. Adult education is a full system of education and fits in properly in all the aspects of education. The scope of adult education is as wide as life itself. Adult education programmes are both theoretically and practically packaged for over-all development of man. The typologies of adult education at the University level include the following as enshrined in the 1999 National University Commission guideline: Women's Education, Nomadic Education, Long Life Education, Philosophy of Adult Education, Psychology of Adult Education, Population Education, Distance Education, Workers' Education, Extension Education, Continuing Education, Research, Measurement and Evaluation, Statistics, Preretirement Education, Economic Adult Education, Management of Adult Education, Organization and Administration, Literacy, Community Development, Agricultural Extension, Practicum, Seminar, Social Welfare, etc. These courses are carried out up to Doctorate level at some of the Universities, while some, like University of Jos, does not have programmes for Masters and Doctorate degrees in Adult Education because it is just a unit programme under the Department of Educational Foundations

In Nigeria, generally adult education is down graded and relegated to education for the old people. This is why in most universities in the country, the students' and lecturers' population are very low especially in the universities where adult education is hidden under a department as a unit programme. From this researcher's observations, universities where adult education is a department has more sizeable student population than other universities where it stands as a unit. For instance, university of Ibadan, University of Portacourt and University of Nigeria Nsukka have a greater student

population than the University of Jos and Enugu State University of cience and Technology where it is a programme under a department. Despite the low status accorded to adult education as a discipline, it still stands out as gateway to general education of men, women and youth. It is a source of revitalizing and achieving the Millennium Development Goals (MDGs), it is a catalyst for achieving poverty alleviation in the country and assisting in economic, social, cultural, religious, moral and political development of the nation. From the genesis of adult education, the issue of identification was a great challenge. There is lack of knowledge on the relevance of adult education as an academic discipline, the name adult education is a challenge, funding and research play leading roles in education generally. The great challenge facing adult education is inadequate funding by federal, state and local government. This is closely associated with lack of research outlets to few professionals in adult education. The need to move adult education forward has been recognized by international organizations. The third international conference on adult education convened by UNESCO in Tokyo in 1972 and other adult education associations recommended that special attention be paid to the development of adult education because of its unique value. UNESCO 1972 conference, stressed among other matters that members states should give high priority to the training of adult education personnel, float seminars, conferences and short term courses for adult education professionals. In the same vein Fasoku (2005) stressed that there is need to improve the professional standards of adult educators.

According to Omolewa (2006) with regard to the pivotal role of adult education as an important component of a person's broader educational development, it is difficult to understand why governments and societies assign little attention and priority to adult education. Despite all these challenges, adult education has impacted so much on the Nigerian students academically and on their general development. Professionals in adult education should re-examine and reflect on the courses offered and the tools of analysis used, the relevance of the goals, the quality of its research output and the way it is responding to the modern challenges of globalization and the increasing competitiveness of educational programmes. Adult education will thrive if it is approved as departments in all the Nigerian universities. Omolewa (2006) noted that adult education prospects depend to a great extent on the application of the 1972 recommendation of UNESCO. It calls for a careful appraisal of the past to enable us focus on the future. Adult education will be refocused by changing the name to adult, community and development education. Sufficient fund and infrastructure should be allocated to adult education to enable it carry out educational projects and programmes in order to move the nation forward. Intercultural education and negotiable and non-negotiable learning should be an integral part of adult education teaching and learning in the Nigeria Universities . Adult education in the Nigerian universities is regarded as the last option in the choice of courses from which to choose in the universities. The problem of the study reported in this paper was centered on the challenges and the prospects of adult education progammes in the Nigerian universities.

Purpose of the Study

The main purpose of the study was to ascertain the challenges and prospects of adult education Progrmmes in the Nigerian universities. Specifically the researcher examined

1. Challenges effecting adult education Programmes in the Nigerian Universities
2. The prospects of adult education in Nigeria.

Research Questions

To guide the study the following research questions were addressed:

1. What are the challenges facing adult education programmes in Nigerian Universities.
2. What are the prospects of adult education in the Universities in Nigeria.

Research Design

This study adopted a survey design, which was used to study a group of people considered to be representatives of the entire group. It also adopted survey design because it collected and analyzed data to establish the nature of existing conditions in adult education programmes in Nigerian Universities.

Population of the Study

The population of the study consisted of 47 lecturers and 222 final year students from five Universities in Nigeria. These selected universities run adult education either as a department or as a unit programme under other departments. As depicted in Table 1, the total population of lecturers was used, while100 out of a possible 222 final year students were selected.

Table 1. *Demographic Data for Lecturers and Students in selected Universities in Nigeria*

S/N	Name of the university	No of lecturers	No of final year students	No of selected lecturers	No of selected final year students
1.	University of Nigeria Nsukka (UNN)	16	40	16	**20**
2	Nnamdi Azikwe university, Anmbra State (NAU)	07	18	07	**18**
3	University of port Harcourt Rivers state (UNIPOT)	15	110	15	**31**
4	Enugu State University of Science and Technology (ESUT)	04	11	04	11
5	Niger Delta University Wilberforce Island Bayelsa State (NDU)	05	43	05	**20**
	TOTAL	47	222	47	**100**

Sampling Technique

The researcher purposefully and randomly selected five Universities in Nigeria and selected respondents from the universities as distributed in Table 1. This is because most universities in Nigeria do not offer Adult education as a course of study. The researcher also confined herself to the south-east and south-south regions of Nigeria. The total respondents for the study were 47 lecturers and 100 students. The researcher found out that the population of the lecturers was less than fifty (50) from selected universities. Since the population of lecturers was not cumbersome (47), the researcher utilized the entire population.

Instrument for Data Collection

To collect data, the researcher developed a 20-item questionnaire, which she used to elicit answers from the respondents. Response options to the items consisted of a four point scale of

Strongly agree	(SA)	-	4 point
Agree	(A)	-	3 point
Disagree	(D)	-	2 point
Strongly disagree	(SD)	-	1 point

The decision rule for answering the research questions was arrived at by finding the average thus:

$$\frac{4 + 3 + 2 + 1}{4} = \frac{10}{4} = 2.50$$

Items with mean scores of 2.5 and above were accepted while items with mean scores below 2.5 were rejected.

Validation of the Instrument

The instrument was face-validated by one expert in measurement and evaluation in Enugu State University of Science and Technology (ESUT), Enugu. The expert examined the instrument with respect to adequacy of the items, grammatical and language structure, number of items as well as the length of the instrument. His comments were used to modify the instrument and he then affirmed that the items were capable of eliciting responses from the respondents.

Administration of the Instrument

The instrument was administrated to the respondents by two trained research assistants under the supervision of the researcher. A face to face mode of questionnaire administration was employed. Copies of the questionnaire were distributed to the respondents, were completed and collected by the research assistants and same were returned to the researcher.

Method of Data Analysis

The researcher used mean scores and grand means to answer the research questions, determined by summing up the response options and dividing by the total number of respondents. A mean rating of 2.5 and above is considered positive while a mean rating below 2.5 is considered negative.

Results[2]

The results from the analyzed data are presented on the Tables 2.5.

Research Question 1

What are the challenges facing adult education programmes in the Nigerian Universities?

Table 2. *Mean Rating of Lecturers (L) and Students (S) on the Challenges Facing Adult Education Programmes in the Nigerian Universities.*

S/N	Items	Mean		Decision
		L	S	
1	The neglect of adult education in the scheme of Nigerian educational system	4.00	4.00	Positive
2	Lack of recognition of adult education as a professional discipline by Nigerian University undergraduate students	4.00	4.00	Positive
3	Lack of awareness on the part of the public of the benefits accruable to the practitioners, the students the communities and the nation through adult education	4.00	4.00	Positive
4	Lack of qualified lecturers	4.00	4.00	Positive
5	Low population of students in the Universities where adult education is a unit programme	4.00	4.00	Positive
6	Poor image because of the name "adult education"	4.00	4.00	Positive
7	Adult education as a unit or programme under other departments is a challenge	4.00	4.00	Positive
8	Lack of collaboration and partnership between adult education lecturers and their international counterparts	4.00	4.00	Positive
9	Lack of human resources development	4.00	4.00	Positive
10	Lack of governmental realistic adult education policy in Nigeria	4.00	4.00	Positive
	Grand mean = 4.00			

[2]These "results" were viewed as anomalous, generated wide discussion upon presentation of the paper, and should not be construed as conventional research. It was better understood as a process by which rural women came together to speak, deliberate and develop consensus on how they wanted their voice to be heard.

Table 2 shows mean rating of 4.00 for lecturers and 4.00 for students. There were no significant differences between the mean rating of the lecturers and the students with regard to their responses on the challenges facing adult education programmes. They strongly agreed that adult education programmes are facing the challenges as listed in the questionnaire items.

Research Question 2

What are the prospects of adult education in the Universities in Nigeria?

Table 3. *Mean Rating of Lecturers (L) and Students (S) on the Prospects of Adult Education in the Universities in Nigeria.*

S/N	Items	Mean		Decision
	The prospects of adult education programmes in the Nigerian Universities.	L	S	
11	Constant human resources development at the university level is important for development of adult education.	4.00	4.00	Positive
12	Adult education in Nigerian Universities should integrate negotiable and non-negotiable learning in adult education programmes.	4.00	4.00	Positive
13	Adult education lecturers, should examine and reflect on the courses offered and the way it is responding to the modern challenges of globalization.	4.00	4.00	Positive
14	Intercultural education should be included in adult education university curriculum in Nigeria	4.00	4.00	Positive
15	Collaborative and sustainable partnerships should be enhanced in the university adult education programmes.	4.00	4.00	Positive
16	Student employment should be enhanced both in private and public sectors after graduation	4.00	4.00	Positive
17	The UNESCO Recommendations should be fully implemented in Nigeria	4.00	4.00	Positive
18	Creativity and innovation should be infused into adult education teaching and learning	4.00	4.00	Positive
19	Students through professional seminar should be exposed to the rudiments of writing and presentation of conference, workshop, seminar papers, and research	4.00	4.00	Positive
20	Practicum in adult education should be geared towards realistic training of students in field work exchange programmes	4.00	4.00	Positive
	Grand mean = 4.00			

Table 3 indicated that both lecturers and students affirmed the listed prospects of adult education as contained in the questionnaire items.

Discussion

The researcher analysed the data as were collected by the research assistants without any manipulation. Furthermore, Tables 2 and 3 above contain facts on prevailing circumstances surrounding adult education programmes in Nigeria and not opinions about the challenges facing adult education programme in Nigeria and the prospects.

The results in Table 2 for research question 1 show a mean rating of 4.00 for both Lecturers and students, which indicated that adult education progammes in the Nigerian universities are facing many challenges. Both Lecturers and students strongly agreed that lack of human resources development, lack of employment of qualified adult education lecturers, poor image as a result of the name adult education, Adult education as a unit or programme under other departments is a challenge. Lack of collaboration and partnership between adult education lecturers and their international counterpart, lack of human resources development, lack of government realistic adult education policy in Nigeria, adult education being under other departments are challenges facing adult education in the Nigerian Universities, Fasokun (2005), in support of the above challenges, noted that human capacity building is a great challenge to the development of adult education in Nigeria.

In Table 3, research question 2, which sought to find out the prospects of adult education progammes in the Nigerian universities indicated with respect to the total scores, both lecturers and students obtained 4.00 and 4.00 mean scores respectively, This is in line with the work of Omolewa (2006) who noted that adult education prospects in Nigeria depend to a great extent on the application of the 1972 recommendation of UNESCO. This can be deduced from the findings because both lecturers and students recognized the need to explore the identified prospects in the development of adult education progammes in the Nigerian Universities. The respondents strongly agreed on the following prospects of adult education programmes in the Nigerian Universities, Constant human resources development at the university level are important for development of adult education, Adult education in Nigeria Universities should integrate negotiable and non-negotiable learning in adult education programmes, Adult education lecturers, should examine and reflect on the courses offered and the way it is responding to the modern challenges of globalization, Intercultural education should be included in adult education university curriculum in Nigeria, Collaborative and sustainable partnerships should be enhanced in the universities' adult education programmes, Student employment should be enhanced both in private and public sectors after graduation, The UNESCO Recommendations should be fully implemented in Nigeria, Creativity and innovation should be infused into adult education teaching and learning, Students through professional seminar should be exposed to the rudiments of writing and paper presentation and Practicum in adult education should be geared towards realistic training of students in field work and exchange programmes.

Conclusion

From the findings, it was observed that there are serious challenges facing adult education programmes in the Nigerian universities. More importantly, policies must be well planned and implemented with genuine intentions otherwise adult education in the Nigerian universities is likely to remain at cross reads. It is pertinent to conclude this study by stressing that adult education is a means of empowering everybody and therefore a worthy investment. Adult education challenges could be combated if the discipline is to move forward, placing value on its programmes and accrediting it the rightful position in educational system in Nigeria.

Recommendation

Based on the findings the following recommendations were made:

1. The National university commission (NUC) should dialogue with the federal government to make adult education a separate department in all the Nigerian universities where adult education exists. This will assist to a great extent in the development of adult education in Nigeria.
2. The management of various Nigerian universities should encourage adult education lecturers to collaborate and partner with their international counterparts for increase in knowledge, sharing of ideas and for capacity building.
3. Qualified lecturers should be employed in adult education programme delivery for effective teaching and learning in adult education.
4. Students should be exposed to exchange programmes through their practicum for increase in knowledge and creativity.
5. There is need to create awareness in Nigeria regarding the importance of adult education to the individual and the nation at large.

References

Anowor, .O. O, Ezema, .J. O, & Umezulike, .N. A. (2001). *Fundamentals of adult education.* Enugu, Nigeria: CECTA Nigeria ltd.

Bown, L, & Okedara, J.T. (1981). *An introduction to the study of adult education.* Ibadan, Nigeria: University Press Limited.

Fafunwa, .A.B. (1974). *History of education in Nigeria.* London: Geoge Allen & Unwin Ltd.

Fasokun, T. O. (2005). NNCAE and the challenges of professionalizing adult education delivery in Nigeria .In A. Okediran (Ed), *Adult and non-formal education in Nigeria: Emerging issues.* Ibadan, Nigera Nigerian National Council for Adult Education.

National Policy on Education (2004). *National policy on education.* Lagos, Nigeria: NERDC.

Nzeneri,I.S. (1996): *Handbook of adult education: Principles and practices.* Onitsha, Nigeria : J T Brothers Bookshop.

Omolewa, M. (1981). *Adult education practice in Nigeria.* Ibadan Nigeria: Evans Brothers Nigeria publishers Limited.

Omolewa, M. (2006). *Cross over unto the other side*: *The mission of adult education*. Ibadan, Nigeria: Spectrum Books Limited.

Ugwoegbu, I. (2003): *Adult Education: Principle and programme design.* Onitsha, Nigeria: Ekumax Company Limited

UNESCO (1976). *Recommendation of the development of adult education. General conference of UNESCO*, Paris: UNESCO.

THE PERCEIVED IMPACT OF WOMEN FOR WOMEN INTERNATIONAL (WFWI) NON- FORMAL LEARNING PROGRAMMES FOR RURAL WOMEN IN NIGERIA

Loretta C. Ukwuaba, B.Ed, M.Ed.[1]
Nneka A. Umezulike, B.Ed, M.Ed, Ph.D.[2]

ABSTRACT: Women for Women International (WFWI) is a non-governmental organization (NGO), set up to enhance educational empowerment rights, skill acquisition, economic status, healthful living, level of participation in decision making and social networking status of Nigerian rural women. To achieve these objectives, they set up a programme called Renewing Women's Life Skills (ReneWLs). Nigerian women are an indispensable part of international and national development, yet they suffer discrimination, abuse, hardships, marginalization and neglect because they are females in a male dominated society. The study investigated the extent to which participants perceived that the program impacted their (a) economic status, (b) healthful living conditions, (c) power in decision making, (d) social networking, (e) skill acquisition. Survey research design employing purposeful sampling was used to select sixty (60) respondents from two states in Nigeria where WFWI is operating. Questionnaires were used for data collection; data were analyzed using mean scores and grand means. Findings revealed that WFWI ReneWLs' educational learning programmes were perceived by rural women to have great impact regarding their health issues, economics status, social networking and on their right to decision making. However, the issue of skill acquisition was not spelt out because they were not engaged in skill acquisition learning programmes. The following recommendations were made, among others: The Nigerian and international government should assist WFWI and other NGOs in building skill acquisition centres in rural areas and more education should be given to women on the afore-mentioned sub-heads (a-e) and executing national awareness programmes.

Introduction

Impact in this study is seen as perceived effects of Women For Women International (WFWI) non formal learning programmes on the rural women in Nigeria, highlighting what the rural women are deriving from taking part in WFWI RenenWLs learning programmes. Women generally are the most essential contributors to the entire development processes. Any woman has the chance of sustaining, or eliminating life at its formation or developmental stages, yet women in Nigeria are neglected and abhorred and are generally regarded as second class citizens. In pursuit of women's advancement worldwide, the United Nations (UN) (1995) stressed the elimination of all forms of discriminations against women, to acknowledge women's contributions to development at all levels and to recognize their roles in national peace.

[1]Loretta C. Ukwuaba, B.Ed,M.Ed. (Lecturer II) Department of Educational Foundations, Faculty of Education, Enugu State University of Science and Technology, Enugu, Enugu State, Nigeria. Loretta@yahoo.com
[2]Nneka A. Umezulike, B.Ed,M.Ed,Ph.D.(Professor. of Adult Education) Department of Agricultural Education/ Home Economics. College of Agricultural and Science Education. Michael Okpara University of Agriculture. Umudike, Umuahia, Abia State, Nigeria. neksiems@yahoo.com

The UN encouraged all national and international development agencies, policy makers, international organizations, and non-governmental organizations to include women empowerment programmes in all their activities. These programmes should focus on women's education, their access to economic resources, their access to health care services, their participation in decision making and that women should not be discriminated against. So many conferences have been held on the advancement of rights of women in Nigeria and worldwide, yet the size of the challenges facing Nigerian women is enormous. Umezulike (2006) outlined some of the challenges as social, political, economic, cultural, and health challenges. She agreed that every woman has a right to life and entitled to respect for the dignity of her person. Invariably, women should be part of the entire process that dictates to their well-being, welfare, direction and content of their entire lives. The Nigerian government both past and present has made considerable effort in the advancement of women by initiating policy framework as enshrined in the National Policy on Women to meet up with the Millennium Development Goals (MDGs) set up by the United Nations to promote development especially in the developing counties. The MDGs emphasized gender equality and improvement of women's all round development.

Non formal learning is education or training outside the formal school system. Ngwu (2006) noted that non-formal learning is planned educational activities or training outside the formal school system for any category of people for the purpose of raising their consciousness regarding their social situation and their standard of living. There are various development programmes carried out in Nigeria in order to sustain adult learners, especially the women: Such programmes like the Better life for rural women, the family support programme and currently, the women for change initiative by Dame Patience Jonathan, the wife of Nigerian president. Despite all these efforts, the advancement of rural women is not actualized due to the prevailing circumstances surrounding women in Nigeria. Azikiwe (1997) in Zuofa (2008) asserted that social norms, poor incentives, ignorance, poverty, illiteracy and legal institutions against women in some developing countries are barriers to the advancement of women. Adult learning through the various adult education programmes are designed to meet the needs of youths and adults, the majority of whom are women, who according to Gabriel (2004) in Zuofa (2008) experience difficulties in their efforts to cope with social problems. Ngwu (2006) asserted that when women participate in non-formal learning programmes, they will acquire skills that will enable them to take full control of their lives, participate in societal development and thus become economically empowered. Rural women in this context are rural women in Nigeria who do not have sustainable income, lack knowledge of their health issues, cannot take decisions and have had no say in the society. In view of the pathetic situation of developing and sustaining adult learners, especially women in Nigeria, international, national and non-governmental organizations are putting up measures concerning adult learning. Such organizations include the United Nations Developing Programme (UNDP), United Nations Funds for Women (UNIFEM), World Health Organization, Development Education Centre (DEC), Women Aids Collective (WACOL) Women for Women International (WFWI), etc.

WFWI is a non- governmental organization that provides learning empowerment support programmes for rural women in Nigeria and other parts of the world. According to Schmidt (2010) learning programmes help rural women achieve self sufficiency through direct aid, education, job skill, training and small business development. WFWI started its activities by distributing cash as direct aid to rural women in Bosnia and Herzegovina the former Yugoslavia in 1993. By the year 2000 WFWI launched its sister to sister connection in Bosnia and Herzegovina. The financial assistance, which was not enough to create the desired change in the lives of rural women, led to the development of a non-formal learning programme called Renewing Women's Life Skills (ReneWLS) programme. According to WFWI (2009), the main objectives of the programme include: to ensure sustainable income for rural women, ensure that rural women maintain good health, participate in decision making in their families and in their communities, skill acquisition and creation of social networks for rural women. The WFWI ReneWLS learning programme package runs for twelve months and combines awareness education, vocational skill acquisition learning programmes as well as meeting their stated objectives. WFWI was established in Nigeria in 2001 in Enugu State and plateau state of Nigeria. There were success claims from WFWI field officers but no independent assessor has assessed the learning programme of the learners that are on ground. It is of utmost important to investigate how far the WFWI ReneWLs' learning programmes impacted rural women in Nigeria for improvement and enhancement. Furthermore, as result of the unconfirmed impact of WFWI ReneWLs learning programmes on Nigerian women, the researcher investigated the perceived impact of WFWI ReneWLs' learning programmes on women that are currently engaged in WFWI educational progrmmes in Enugu and Plateau states of Nigeria where WFWI is currently operating.

Statement of the Problem

Women in Nigeria since the beginning of recorded and unrecorded history and up to this very present are seen and regarded as second class citizens. Women in Nigerian have fewer rights and freedoms. Things generally are more unfavourable for women, yet they are the bedrock of the nation. Women's empowerment through adult learning and other educational programmes try to give women power over social, cultural, economic and psychological situations to empower them to take actions on issues that concern them. One of the major problems in Nigeria is the inability of the government to provide adequate learning programmes for rural women in Nigeria. The quest for empowering women through learning programmes motivated WFWI to have a base in Nigeria. The researcher therefore sought to investigate the perceived impact of WFWI ReneWLs' learning programmes on rural women who are currently enrolled in WFWI programmes in Enugu and Plateau states of Nigeria.

The Purpose of the Study

The main purpose of the study was to investigate the perceived impact of WFWI ReneWLs' non- formal learning programmes on rural women in Nigeria. Specifically, the study examined the impact of the learning programmes on

1. Economic status of rural women in Nigeria.
2. Healthful living conditions of rural women in Nigeria.
3. Their power in decision making.
4. Their social networking.
5. Their skill acquisition

Research Questions

The following research questions guided the study:

1. To what extent do rural women in Nigeria who participated in the WFWI ReneWLs non-formal learning programs perceive that it benefitted their economic status?

2. To what extent do rural women in Nigeria who participated in the WFWI ReneWLs non-formal learning programs perceive that it benefitted their healthful living conditions?

3. To what extent do rural women in Nigeria who participated in the WFWI ReneWLs non-formal learning programs perceive that it benefitted their power in decision-making?

More specifically,

4. To what extent do rural women in Nigeria perceive the impact of WFWI ReneWLs learning programmes on social networking?

5. To what extent do rural women in Nigeria perceive the impact of WFWI ReneWLs learning programmes on skill acquisition?

Research Design

The design of this study was survey because it concentrated on describing events as they were perceived without any interference on what was being observed.

Population of the Study

This study was carried out in WFWI ReneWLs Centres in Enugu and Plateau States among rural women who are currently involved in WFWI learning programmes. According to WFWI field workers, the participants in WFWI ReneWLs programmes were about two thousand (2000) in Plateau State and nine hundred and seventy-five (975) in Enugu State as at August, 2012.

Sample and Sampling Techniques

The researcher used purposeful sampling to select sixty (60) respondents from Enugu and Plateau States because of the crisis especially in the Northern States of Nigeria. The research assistants administered the questionnaires to 30 respondents found at the Centre at that particular point in time given the prevalent security situation in Jos Plateau state. To achieve numerical balance, we randomly selected thirty (30) respondents in Enugu State.

Instrument for Data Collection

The instrument for data collection was four point scale response option questionnaires that contained information on WFWI ReneWLs educational learning programmes. The response options to the items were,

Very great extent   (VGE)
Great extent   (GE)
Low extent   (LE)
Very low extent   (VLE)

The questionnaire items are seen as categorized in Tables 1-5 below and the data collected are perceptual in nature.

Validation of the Instrument

The instrument was face validated by one expert in health and physical education of university of Nigeria Nsukka. Based on his comments some items were restructured.

Method of Data Collection

Two trained research assistants were used to administer the instrument to the respondents. The 60 copies of questionnaire administered were filled and returned, thus making 100% return. The respondents were not given any prior notice of the data collection. According to the research assistants, the respondents from Jos were met at the market square which is their normal meeting place for classes, while the respondents in Enugu were met at their study centre. The 100% return rate of the twenty-five (25) questionnaire items administered to sixty (60) respondents in both Jos and Enugu was as a result of the use of the market place (Jos) and the study centres (Enugu) where the questionnaire items were completed and returned immediately.

Method of Data Analysis

Data were analyzed using mean scores and grand means.
A four point scale was used to analyze the respondents' response with the following values.

Very great extent	(VGE)	4 points
Great extent	(GE)	3 points
Low extent	(LE)	2 points
Very low extent	(VLE)	1 points.

The decision rule for answering the research questions was arrived at by finding the average of the 4 point scale. Thus:

$$\frac{4+3+2+1}{4} = \frac{10}{4} = 2.5$$

Therefore, items with mean scores of 2.5 and above were accepted as positive which showed that WFWI ReneWLs educational learning programmes were perceived by the rural women participants as having impacted them, while those below 2.5 were not accepted, which showed that WFWI ReneWLS educational learning programmes were perceived by Nigerian rural women to have little or no impact on them.

Results[3]

As a result of the nature of rural women in Nigeria, they always intend to impress those Agencies that could impact positive changes in their lives. They also tend to seek each other's opinions on their perception of any such programmes. The research assistants actually gave them the questionnaires to complete within two hours and were brought back by the field workers (who work in the organization) duly completed. Considering the literacy level of the respondents, the instrument of data collection had option-based questions which were not in sealed envelopes. According to the research assistants the anonymity of the respondents were duly maintained throughout the exercise. As a result of the above submission, it is not surprising that they all gave uniform answers to the questionnaire items

Research Question

To what extent do rural women in Nigeria who participated in the WFWI ReneWLs non-formal learning programs perceive that it benefitted their economic status?

---

[3]These "results" were viewed as anomalous, generated wide discussion upon presentation of the paper, and should not be construed as conventional research. It was better understood as a process by which rural women came together to speak, deliberate and develop consensus on how they wanted their voice to be heard.

Table 1. *Mean Rating of the Rural Women in Nigeria Regarding the Perceived Impact of WFWI ReneWLs Learning Programmes on their Economic Status*

S/N	Items	Nigeria	
	As a result of my involvement in WFWL ReneWLs education programme.	**Mean**	**Decision**
1	I engage in small scale trading	4.00	Positive
2	I assist in financial needs of my family	4.00	Positive
3	I am economically empowered	4.00	Positive
4	I have my personal savings account	4.00	Positive
5	I can now help my relations financially	4.00	Positive
	Grand Mean = 4.00		

Table 1 shows that the mean of the five items were 4.00, 4.00, 4.00, 4.00 respectively. When all the mean were subjected to further statistical computation, their mean of means were found to be 4.00. This was above the mean rating of 2.5 which was considered positive. Therefore, WFWI ReneWLs learning programmes were perceived as having positively impacted the economic lives of the rural women in Nigeria.

Research Question 2

To what extent do rural women in Nigeria who participated in the WFWI ReneWLs non-formal learning programs perceive that it benefitted their healthful living conditions?

Table 2. *Mean Rating of the Rural Women on the Perceived Impact of WFWI ReneWLs Learning Programmes on their Healthful Living Condition*

S/N	Items	Nigeria	
	On the impact of WFWL ReneWLS healthful living conditions on rural women.	**Mean**	**Decision**
6	It has opened my eyes on the dangers of drug abuse	4.00	Positive
7	It has taught me how to space my children through family planning.	4.00	Positive
8	I now know about infectious diseases.	4.00	Positive
9	It has taught me about HIV/AIDS	4.00	Positive
10	Learnt about the impact of education for my children.	4.00	Positive
	Grand mean = 4.00		

From Table 2, the analysis showed that WFWI ReneWLs learning programmes are perceived to have impacted positively on their healthful living condition. Thus the mean score was 4.00.

Research Question 3

To what extent do rural women in Nigeria who participated in the WFWI ReneWLs non-formal learning programs perceive that it benefitted their power in decision-making?

Table 3. *Responses of the Rural Women on how the WFWI ReneWLs Learning Programmes of Power in their Decision Making Impacted them.*

S/N	Items	Nigeria	
	To what content has WFWI ReneWLs educational leaning programmes impacted on your decision making in issues that concern you.	**Mean**	**Decision**
11	I get involved in my family matters	4.00	Positive
12	I and my husband discuss issues that concern him and our children	4.00	Positive
13	I can now openly speak before my husband's relations on important family matters.	4.00	positive
14	I now have a stake in discussing my family issues on projects and family properties	4.00	positive
15	I am now involved in family and community meetings without fear or intimidation.	4.00	positive
	Grand mean = 4.00		

Table 3 shows that WFWI ReneWLs learning programmes are perceived to have great impact on the power of the Nigerian rural women in decision making. The mean score of 4.00 was an indication that WFWI ReneWLs learning programmes positively influences their power on decision making.

Research Question 4

To what extent do rural women in Nigeria perceive the impact of WFWI ReneWLs learning programmes on social networking?

Table 4. *Responses of the Rural Women on the Perceived Impact of WFWI ReneWLs Programmes on their Social Networking*

S/N	Items	Nigeria	
	To what extent has WFWI ReneWLs learning programme impacted on your social networking.	**Mean**	**Decision**
16	I have known some of my human rights.	4.00	positive
17	I have made new friends	4.00	positive
18	I can now discuss and share ideas with my fellow women and men.	4.00	positive
19	I am now exposed to so many social groups.	4.00	positive
20	I can now spend leisure time with friends in discussion and sharing experiences.	4.00	positive
	Grand mean = 4.00		

Table 4 shows that rural women in Nigeria affirmed WFWI ReneWLs learning programmes' impact on their social networking.

Research Question 5

To what extent do rural women in Nigeria perceive the impact of WFWI ReneWLs learning programmes on skill acquisition?

Table 5. *Responses of the Rural Women Regarding the Perceived Impact of WFWI ReneWLs programmes on their Skill Acquisition.*

S/N	Items	Nigeria	
	WFWI ReneWLs educational learning programmes' impact on skill acquisition of rural women. Because of my participation in WFWI ReneWLs skill acquisition educational learning programme	**Mean**	**Decision**
21	I can now sew dresses for my family and for my customers	1.00	Negative
22	I have learnt how to cook different dishes	1.00	Negative
23	I can now bake	1.00	Negative
24	I can now make soap for business and for my family use	1.00	Negative
25	I can now do all types of hair.	1.00	Negative
	Grand mean = 1.00		

From the analysis of Table 5 above, the mean of the five items includes: 1.00, 1.00, 1.00, 1.00 and 1.00 respectively. When all the means were subjected to further statistical computation, the Grand mean were found to be 1.00. This was below the mean rating of 2.5 which was that rural women in Nigeria had not benefited from WFWI ReneWLs learning programmes on skills acquisition.

Discussion

Based on the environmental background of rural women in Nigeria, there is a tendency for participants in developmental programmes to impress change agencies that could impact positive changes in their lives. They also tend to seek each other's opinions on their perception of any such programmes. This could have accounted for the uniformity in the answers to the questionnaire items as presented in tables 1 – 5.

The major result of the study revealed that WFWI ReneWLs non-formal learning programmes were perceived to have a positive impact on the Nigerian rural women's economic status, healthful living condition, power in decision making and social networking. The results agreed with the work of Ngwu 2006, which revealed that when women participate in non-formal learning programmes, they will acquire skills that will enable them to take control of their lives, participate in society and thus become economically empowered. The result also revealed that WFWI ReneWLs non-formal learning programmes on skill acquisition of Nigerian women is not functional and it has no impact on the rural women. This was indicated by the mean variation in table 5.

Recommendations

Based on the findings of this study, the following recommendations were made:

1. The Nigerian government should assist WFWI and other non-governmental organizations (NGOs) in building skill acquisition centers in rural areas
2. The International Organizations like UNDP, UNESCO, WHO, UNICEF, etc. should assist in building functional skill acquisition centers in rural areas in Nigeria

3. Extensive learning programmes should be enhanced on the social, networking, economic, healthful living condition and decision making rights of Nigerian rural women by planning and executing national awareness programmes by the Nigerian government.
4. WFWI should extend its non-formal learning programmes to other states in Nigeria.

Conclusion

The study concludes that WFWI ReneWLs learning programmes are perceived by the participants of the programme to have great impact on their economic status, social networking, healthful living condition, and their right of decision making. However, there is need to build skill acquisition centers in the rural areas in Nigeria to cater for the vocational needs of the rural women.

References

Azikiwe, U. (1997). *Philosophical thinking, In adult and non-formal education.* In J. I. Okedera, C. N. Anyanwu and M. A. L. Omole (Eds) *Philosophical foundations of adult and non-formal education, Ibadan*: University Press. Pg 5

Gabriel, I. A. O. (2004), Gender, culture and education among the Ibani of Rivers State of Nigeria: Implications for social Empowerment. *Journal of Nigerian Language and Culture.* (6) (1) *2*

Ngwu,P.N.C. (2006). *Non formal education and empowerment concepts and practices*. Enugu, Nigeria: Fulladu Publishing Company.

Schmidt, B.F. (2010). *The Rwandan diary*, United Kingdom: WFWI diary.

United Nations (1995). *Report from the international conference on population and development*, New York, NY: U.N.

Umezulike, .N.A. (2006). *Land marks in women education* Enugu,Nigeria: HIPUKS Additional Press.

Women for women international (2009). *A women's world: Women for women international renewing women's life skills training manual*. Washington DC. WFWI.

Zuofa C. C. (2008). *Perceived influence of literacy education programme on economic empowerment of rural women in Southern Nigeria*. (Unpublished doctoral dissertation). Enugu State University of Science and Technology, Enugu, Nigeria

Perceptions of Needed Attitudinal Competencies Compared by Geographical Region

Helena Wallenberg-Lerner, M. Ed.[1]
Waynne B. James, Ed. D.[2]

ABSTRACT: Global competencies, with the slight differences in terminology by researchers have been frequently investigated, primarily from an American-biased perspective (Bennett, 1993; Boix-Mansilla, 2011; Carano, 2010; Chen & Starosta, 2000; Deardorff. 2004; Hett, 1993; Hunter, 2004; Merriam et al., 2007; Olson & Kroeger, 2001; Winn, 2004). Little or no defining research currently exists that identifies requisite universally agreed upon global competencies, nor sheds light about the role that affective components play in determining which components are perceived to be of relative importance from a cross-cultural perspective. For at least the past decade, the literature is replete with references to the concept of affective components. The extent to which individuals from different GeoCultural Regions identify affective components of relative importance in today's global society is discussed. GeoCultural Regions are identified for comparisons of responses, which entail the development of a process for placing individuals within a primary GeoCultural Region. A questionnaire was administered to expert panel members in the eight GeoCultural regions to elicit responses to perceived relative importance of affective components from a cross-cultural perspective.

Global Competence and Culture

As the world grows ever smaller because of technological advances and ease of travel, as well as the impact of economic factors, more interaction between individuals of other cultures becomes increasingly frequent, additional research and understanding of the stages, growth, and coping mechanisms related to international experiences need to be studied.

> Cultural and technological forces are reshaping our world specially [*sic*] the forces of globalization and informatization. These forces have influenced politics, culture, business conditions, and even human lives. Economic integration and advances in telecommunication and transportation have broken down *geographical isolation*. (Ibad, 2010, Part II. para. 2)

Research on the concept of global competence from a theoretical perspective shows little or no consensus and various arguments support a diversity of opinion (Hunter, 2004). Despite this, most of the researchers/theorists support the concept that culture is a component of global competence.

Establishing a World View of Global Competence

Considering the views expressed by Bennett (1993), researchers like Purdy (2003) and Winn (2004) are of the position that, it would be better to establish a worldview from as many cultural perspectives as possible. Bhawuk and Brislin (1992) argued that, in order

---

[1]Helena Wallenberg-Lerner, Doctoral Candidate, University of South Florida, wallenbe@mail.usf.edu
[2] Waynne B. James, Professor, University of South Florida, wjames7846@aol.com

to be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and be willing to modify their behavior as an indication of respect for the people of other cultures. Being open to the ways in which someone with a worldview different from one's own learns and instructs can be rewarding (Merriam, 2007).

During the past two decades, the term *global competence* has been discussed by numerous international educators (Bennett, 1993; Carano, 2010; Chen & Starosta, 2000; Deardorff, 2004; Hett, 1993; Hunter, 2004; Olson & Kroeger, 2001; Merriam et al., 2007; Winn, 2004). A variety of definitions have been used and proposed for the concept of global competence. When comparing the definitions proposed by each author, there is little consensus and, in almost all cases, the definitions are American derived. Several authors (Friedman, 2002; Hunter, 2004) suggest that the term *globalization* tends to be synonymous with *Americanization* and that America leads the globalization effort through American businesses known throughout the world such as Apple, McDonald's, Kentucky Fried Chicken, GAP, Starbucks, or the American music and movie industries.

Winn (2002) cautions about the importance of one's own culture and believes that it must be considered when developing a sense of global connectedness. He suggests that there is a risk associated with the tendency of a member of a culture to develop a sense of global connectedness that could reflect a purely *ethno-centric* bias, which could ultimately defeat the intended benefits to being globally connected. Bennett (2004) posits that growing up in a culture, individuals are conditioned to acquire biases that allow them to share cultural harmony with their countrymen that may be disharmonious with other cultures. Biases are likely to have an effect on how individuals develop their sense of global competence.

Culture

In the mid-2000s, Baldwin, Faulkner, Hecht, and Lindsley (2006) collected over 300 multi-disciplinary definitions for the term *culture*. According to Garcia and Guerra (2006), current views of culture have evolved over time and bring together a number of elements that come from various definitions in the literature. They believe that culture reflects at least two basic constructs: (a) it provides the lens through which one views the world and includes shared beliefs, values, ideals, and assumptions about life that guides specific behaviors, and (b) cultural values are shared by members of a group, rather than reflect mere individual beliefs.

Merriam et al. (2007) also argue that there are hundreds of definitions of culture: "Basically a culture consists of shared behavior and symbolic meaning system of a group of people" (p. 7). For this research, an adaptation of the numerous definitions of culture is used: a particular set of socially learned skills, ways of understanding, and modes of feeling, shared commonalities related to ethnicities, skills, attitudes, knowledge, heritage, language, and religion.

Global Competencies

As previously mentioned, a variety of terms/concepts have been used to define global competence. This study has embraced the areas of competencies suggested by Deardorff (2004) as skills, knowledge, and attitudes (which ties in the definition of culture above). The aim is to assess competencies through these. It is suggested that it is: the ability to interact and relate to individuals across a variety of cultures, including skills, knowledge and attitudes. Seeing one's self as being interconnected with the world community and feeling a sense of responsibility for members of that community. The commitment is reflected in the individual's skills, knowledge, and attitudes.

Bennett (2011) also includes the areas of competencies as "a set of cognitive, affective, and behavioral skills and characteristics that supports effective and appropriate interaction in a variety of cultural contexts" (p. 4).

Affective Components

Affective components are those related to emotions, values, and beliefs. According to Gardner (1983), "the capacity to know one's self and to know others is an inalienable part of the human condition and is the capacity to know objects or sounds, and it deserves to be investigated no less than these other 'less charged' forms" (p. 243).

A number of researchers and authors believe that social intelligence is an underlying competence needed to live effectively in today's global society (Gardner, 1983; Goleman, 1995; Mayer & Salovey, 1997; Pink, 2006). As previously noted, various researchers are in agreement that each citizen will need a wide range of competencies to adapt flexibly to a rapidly changing and highly interconnected world. According to these researchers, cross-cultural social intelligence will be an important component of living in a global society. The idea of social intelligence began with the concept of multiple intelligences, tempered by the idea of emotional intelligence, and evolved to the concept of social intelligence.

Multiple Intelligences

The introduction of the multiple intelligences theory in 1983 by Gardner has become a foundation for understanding individual differences. Embracing a wide array of human talents that significantly contribute to an intellectual and cultural life. Gardner (1983, 1999, 2006) introduced the idea of *multiple intelligences* that included both *interpersonal intelligence* and *intrapersonal intelligence,*

> Interpersonal intelligence builds on a core capacity to notice distinctions among others, in particular, contrasts in their moods, temperaments, motivations, and intentions. In more advanced forms, this intelligence permits a skilled adult to read the intentions and desires of others, even when they have been hidden. (Gardner, 2006, p. 15)

> Intrapersonal intelligence illustrates the knowledge of the internal aspects of a person: access to one's own feeling life, one's range of emotions, the capacity to make discriminations among these emotions and eventually to label them and to draw on them as a means of understanding and guiding one's own behavior. (Gardner, 2006, p. 17)

According to Gardner (2006), both of these intelligences feature problem-solving capacities that have importance for the individual and the interpersonal intelligence allows one to understand and work with others. Intrapersonal intelligence allows one to understand and work with oneself.

Emotional Intelligence. Goleman is credited with popularizing the idea of emotional intelligence. His model of emotional intelligence "involves two broad components; awareness and management of one's own emotions and awareness and management of others' emotions" (Cherniss, Exlein, Goleman, & Weissberg, 2006, p. 240). Mayer and Salovey (1997), who originated the concept, define emotional intelligence in a similar way.

Social Intelligence. Goleman (2007) proposes a model that compares the basis of emotional intelligence to social intelligence. Whereas emotional intelligence includes self-awareness and self-regulation, social intelligence emphasizes social awareness and relationship to (to others) management.

According to Albrecht (2006), Thorndike and Wechsler were two of the earliest individuals to be advocates for social intelligences. Thorndike described the concept of social intelligence as the ability to act wisely in dealing with others. Wechsler suggested that affective components of intelligence might be essential to success in life.

Ascalon, Schleicher and Born (2006) present cross-cultural social intelligence (CCSI):

> as an extension of social intelligence, which encompasses the more narrow concept of emotional intelligence . . . and has been defined as being able to understand the feelings, thoughts, and behavior of persons, including oneself, in interpersonal situations and to act appropriately on that understanding. (p. 5)

Their research is based on the proposition previously stated, plus two additional underlying concepts. First, social intelligence is culturally bound and cannot explain cross-cultural behaviors. They describe this as the marriage between intelligences and culture. Second, their concept is based on the two basic concepts of empathy and non-ethnocentrism. CCSI is presented as an extension of social intelligence, which encompasses the narrower concept of emotional intelligence.

The significance of these attitudinal competencies is supported by Hunter (2004). Through extensive discussions with intercultural specialists representing multinational businesses, human resource managers of transnational corporations, senior international educators, and United Nations and embassy officials, Hunter found that, according to the international panel of experts, a definition for global competence was "actively seeking to

understand cultural norms and expectations of others . . . ability to communicate effectively across cultural boundaries . . . ability to interact effectively across cultures. . . ability to understand one's own culture, norms and expectation" (p. 144).

This study aims to explore affective components related to global competence from a cross-cultural perspective. This research evolved from a study with the International Coalition at MacDill Air Force Base, which had individuals from a variety of geographical regions. As the input from this group was reviewed, it appeared that there were differences based on the participants' cultural backgrounds. Following up on the differences, a group of individuals studying abroad was asked to identify, from a cross-cultural perspective, those competencies needed for functioning successfully in today's global society. The preponderance of global competencies identified by this group fell under the attitude category as identified by Deardorff (2004).

Additional feedback from individuals representing multinational corporations and academia refined the potential affective components below:

Adaptability--ability to change (or be changed) to fit diverse circumstances in another culture.
Compassion--feeling of deep caring and sympathy for others in other cultures.
Connectedness--feeling part of something larger in this global world; feeling "in touch" with others.
Cross Cultural Social intelligence--ability to understand the feelings, thoughts and behavior of persons including one's self in situations interacting with others of different cultures.
Curiosity--being interested in people and things from different cultures.
Empathy--ability to deeply understand and relate to the thoughts, feelings, and experience of others in different cultures.
Non-ethnocentric--willingness to step outside of one's own culture and experience life of others without judgement.
Self assurance--faith and confidence in your abilities and judgment.
Self awareness--understanding and awareness of yourself.
Tolerance for ambiguity--ability to accept things that are inexact or unclear.

These items will be the basis for comparison across geographically defined cultural regions.

GeoCultural Region

The concept of geographically defined cultural region was first proposed by Bonnemaison (2005). For purposes of this research, the term *GeoCultural Region* will be used.

Bonnemaison (2005) suggests that what actually constitutes culture "diverges widely" among the experts. Specifically, he points out that there are still many, who would argue,

Culture is what remains when everything else has been explained. In other words, culture is a residual factor—what remains once other analytical tools have been used, once economic and social geography specialists have looked at a topic, once the "heavy artillery" of models, concepts, and analyses has played their part. This mysterious remnant is what motivates people, what "makes them run", yet it cannot be measured. (p. 54)

In Bonnemaison's view, "Culture is an intangible factor related to human freedom and creativity. Although culture cannot be reduced entirely to rational analysis, this does not mean that one should disregard intelligent thinking in order to understand cultural phenomena" (p. 54).

It is suggested by numerous researchers (Bonnemaison, 2005; Cosgrove, 2005; Fellmann, Getis, & Getis, 2007; Merriam et al., 2007; Reagan; 2005) that there are reasons to view cultural geography differently than through political boundaries—an area inhabited by people who have one or more cultural traits in common, such as language, religion, or system of livelihood. It is an area that is relatively homogeneous with regard to one or more cultural traits. A more recent concept is the emergence of "cultural regions."
In the discussion of how to geographically identify cultural areas of the world, experts like Bonnemaison (2005), Fellmann et al. (2007), and Merriam et al. (2007) use a variety of terms in describing an overall system of progressively grouping cultural elements into larger categories. Though the terms used differ slightly, a common logic in creating progressively more inclusive cultural categories exists.

Identifying cultural traits, or cultural values, is the first step in identifying the categories of culture. Fellmann et al. (2007) describe cultural traits as "the smallest distinctive items of culture" (p. 37). In other words, traits are the smallest building blocks of culture. Bonnemaison agrees with Fellmann et al., defining cultural traits as "the simplest cultural elements that can be discerned" (p. 91). Merriam et al. (2007) use the term cultural values synonymously with cultural traits, but do not expand the discussion to larger cultural groupings.

Bonnemaison (2005) and Fellmann et al. (2007) both use cultural traits to create a more inclusive cultural category called a cultural complex. Each describes a cultural complex as a bundle of traits that are aimed towards a common purpose or function. Cultural complexes can be geographically grouped when they correspond to a larger spatial reality in what Fellmann et al. refer to as a cultural system and Bonnemaison refers to as a *cultural area*. Bonnemaison uses the term cultural area, a gathering of similar cultural regions, as his largest and most inclusive cultural category. Fellmann et al. similarly create the next category of cultural grouping by recognizing the similarities of the previously defined cultural systems. They name this category a *cultural region*, which is synonymous with Bonnemaison's cultural area. In recognition of the trend of globalization, Fellmann et al. create their final and most inclusive category called a *cultural realm*, a grouping of similar cultural regions.

Each author recognizes that a systematic approach of creating progressively more inclusive cultural groupings provides a guiding logic, not a rigid set of rules. Thus, when creating each more inclusive cultural grouping, there is an inherent subjectivity that results in a variety of possible groupings. Examples of such groupings are presented, but no single definitive arrangement is suggested by any author.

Bonnemaison (2005) was one of the first geographers to conduct an epistemology of geographical science. Because of his untimely death while in the field, his students compiled his ideas in a book, which was translated from French to English before being published in 2005. Agnew (2005) describes Bonnemaison's premise and approach to cultural geography as the belief that "Cultural differences can only be adequately understood when placed in their geographical context" (p. xi). The distinction that world geography can be subdivided by cultures is supported by Bonnemaison (2005), who believed

> Civilizations fashion more complex culture areas, which can be broken down into specific areas. Such is the case of the Western, Islamic, African, Far Eastern civilizations as well as Oceania and others. Civilizations are characterized by a dominant combination of cultural traits and by shared paradigms. (p. 86)

According to Bonnemaison (2005), this concept is being used to identify a larger social ordering that crosses national borders, but because of custom and alliances, often covers multiple nations who share common perspectives, behaviors, and symbolic meaning systems:

> When the reach of a cultural complex corresponds to a precise geographic space, a cultural region is created. For example, Korea and Japan form cultural regions. These two countries share a number of cultural traits and ensembles, which are combined into their own cultural systems. (p. 96)

Merriam et al. (2007), for example, refer to Western and non-Western thought and use these distinctions in order to draw contrasts and comparisons between groups categorized as evidencing a particular cultural region. "The domination of Western thought is sustained through "scientific" research; colonization of the world is now intellectual and conceptual" (p. 4). Merriam et al. (2007) suggest that a key to understanding the Western/non-Western dichotomy is the concept of knowledge. Similarly, Fellmann et al. (2007) propose cultural region as "a portion of the earth's surface occupied by populations sharing recognizable and distinctive cultural characteristics" (p. 38).

According to Bonnemaison (2005), there are different ways of looking at cultural geographical regions because culture has

> spatial *speciation*, i.e., gradual spatial differentiation. Culture cannot live outside its space. Without it, culture loses most of its value . . . culture is not a relic frozen in a referential space-time . . . it includes heritage and innovation . . . culture entails communication between those who share

that culture. Hence, a geocultural area is primarily a communication area.
(pp. 68-69)

Cultural mapping is utilized in a variety of ways. It may take the form of maps on land usage, language acquisition, birth rates, death rates, migrations of people, and many other uses. The use of cultural maps is supported by Cosgrove (2005), who stated:

Because culture, like every physical and social activity, is both spatially structured and geographically expressed, the map remains a powerful mode of visualizing . . . and representing the spatial aspects of how cultures form, interact and change. Mapping thus remains a vital tool of analysis and a significant mode of representation in the study of interconnections between culture and space. (p. 28)

Fellmann et al. (2007) explain culture as

transmitted within a society to succeeding generations by imitation, instruction, and example. It is learned, not biological . . . . We cannot learn in its totality. Age, sex, status or occupation may dictate the aspect of the cultural whole in which an individual becomes indoctrinated. (p. 37)

For purposes of this research, the term GeoCultural Region will be used throughout to indicate the cultural entities used for investigation purposes. The eight GeoCultural Regions will include Asia, Caribbean, Europe, Middle East, North America, South/Latin America, Oceania, and Sub-Saharan Africa. Based on categories by Fellmann et al. (2007), the areas of Oceania and Asia will be further divided into sub-categories for additional investigation. The cultural sub-categories for Oceania will include *Austral-European* and *Insular Oceanic*. The cultural sub-categories for Asia will include four sub-cultures identified as *Indic*, *Sino-Japanese*, *Slavic,* and *South-East Asia.*

Asia is composed of the four sub-cultures: *Indic*, including the countries of India, Pakistan, and Nepal; *Sino-Japanese*, including China, Japan, and Korea; *Slavic* including Russia and many of the countries previously under the influence of the USSR; and *South East Asia* including Thailand, Cambodia, Laos, Vietnam, Indonesia, and Malaysia. The sub-areas of Asia are unique in that historical, linguistic, and religious differences separate the four areas; however, all are characterized by the non-Western perspectives mentioned by Merriam et al. (2007).

Caribbean includes all of the islands surrounding the Caribbean Sea basin and includes the Greater and Lesser Antilles, excluding Cuba.

Europe includes all of the countries typically described as being in Europe (United Kingdom, Spain, France, Italy, as examples), along with Iceland, Greenland, and parts of Western Russia. Proximity and similar historical events tend to tie this region together. In Merriam et al.'s (2007) discussion of Western/non-Western thought, western Europe is viewed as the center of Western thought.

Middle East includes, but is not limited to Iraq, Iran, Syria, Saudi-Arabia, Oman, and the northern African continent countries such as Egypt, Morocco, Algeria Egypt, and Saudi Arabia. Fellmann et al. (2007) refer to this "cultural realm" as Islamic, because the basis for many similarities throughout this region is the religion of Islam. Religion is probably the single most unifying factor in this region, since the cultural implications are widespread; however, similarity in language is also prevalent.

North America includes the United States and Canada, but excludes Mexico. Both major countries (U.S. and Canada), from a historical/colonial perspective are European, primarily English based, although French is one of the two official languages of Canada. Both the U.S. and Canada's primarily spoken language is English. North America also is characterized by Merriam et al. (2007) as being of the "Western tradition."

South/Latin America includes all of South and Central America, as well as Mexico and Cuba. Mexico is usually considered to be part of North America from a geographical standpoint; however, Mexico from a cultural standpoint is closer to South America than North America. The inclusion of Mexico in this category is supported by Bonnemaison (2005), who suggests "a culture area gathers a set of cultural regions joined by common paradigms or an identical foundation" (p. 97). He also agrees that Mexico departs from the North American culture group and belongs more with Latin America in a cultural sense. Fellman et al. (2007) also support this placement. The commonalities throughout South/Latin America include the emphasis on the Spanish/Portuguese language and the similarity of religion throughout the area.

Oceania is a region that includes two subcultures: Austral European (Australia, New Zealand) represents those areas that were primarily British colonial areas, and Insular Oceanic, which includes all of the islands formally located in the areas of Polynesia, Micronesia, and Melanesia. Bonnemaison (2005) focused his professional attention on Melanesia rather than Polynesia, or Micronesia, which are the insular Oceania subcultural region. Fellman et al. (2007) support the position that Austral-European and Insular-Oceania are two subcultures of Oceania.

Sub-Saharan Africa includes all countries below the Saharan Desert (Sudan, Ethiopia, Chad, Niger, and Mauritania as examples) and all of the other nations on the African continent not included in the Middle East category. The illustrative maps used by Fellmann et al. (2007) to indicate "patterns" of various categories are striking in their depiction of Sub-Saharan Africa. For example, climate, historical colonization, tribal basis of languages and religion, ruralness, agricultural based, and maps dealing with total fertility rate, mortality rate, and percentage of children under 15 are remarkably similar throughout Sub-Saharan Africa.

Summary

As globalization continues, opportunities to work, study, and live abroad increase. The need to understand and function in other cultures will also increase.

Perceived global competencies have frequently been investigated by researchers mainly from an American-based perspective. Most prior research has studied all aspects of global competencies rather than concentrating on a comparison of the affective components from a cross-cultural perspective. This research to assess affective components by GeoCultural Region based on an individual's initial cultural background is ongoing.

References

Agnew, J. (2005). Introduction to the English edition. In J. Bonnemaison, *Culture and space: Conceiving a new cultural geography* (pp. xi – xxi). New York, NY: I. B. Taurus.

Albrecht, K. (2006). *Social intelligence: The new science of success.* San Francisco, CA: Jossey-Bass.

Ascalon, M. E., Schleicher, D. J., & Born, M. P. (2006). Cross-cultural social intelligence: An assessment for employees working in cross-national contexts. Purdue CIBER Working Papers. Paper 42. West Lafayette, IN: Purdue University ePubs. http://docs.lib.purdue.edu/ciberwp/42

Baldwin, J. R., Faulkner, S. L., Hecht, M. L., & Lindsley, S. L. (2006). *Redefining culture: Perspectives across the disciplines*. Mahwah, NJ: Lawrence Erlbaum.

Bhawuk, D. P. S., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International Journal of Intercultural Relations, 16,* 413-436.

Bennett, J. (2011, February). *Developing intercultural competence for international education faculty and staff*. Paper presented at the conference of the Association of International Education Administrators, San Francisco, CA.

Bennett, M. J. (1993). Towards ethno relativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.

Bennett, M. J. (2004). Becoming interculturally competent. In J. Wurzel (Ed.), *Toward multiculturalism: A reader in multicultural education* (2nd ed.) (pp. 62-77). Newton, MA: Intercultural Resource Corporation.

Bhawuk, D. P. S., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International Journal of Intercultural Relations, 16,* 413-436.

Boix-Mansilla, V., & Jackson, A. (2011). *Educating for global competence: Preparing our youth to engage the world*. New York, NY: Asia Society.

Bonnemaison, J. (2005). *Culture and space: Conceiving a new cultural geography.* New York, NY: I. B. Tauris.

Carano, K. (2010). *Through the lens of a global educator: Examining personal perceptions regarding the construction of world-mindedness* (Doctoral Dissertation). ProQuest Dissertations and Theses, Retrieved from http://search.proquest.com/docview/822665224?accountid=14745 (822665224)

Chen, G., & Starosta, W. (2000, November). *The development and validation of the Intercultural Sensitivity Scale*. Paper session presented at the Annual Meeting of the National Communication Association, Seattle, WA.

Cherniss, C., Exclein, M., Goleman, D., & Weissberg, R. P. (2006). Emotional intelligence: What does the research really indicate? *Educational Psychologist, 41*(4), 239-245.

Cosgrove, D. (2005). Mapping/cartography. In D. Atkinson, P. Jackson, D. Sibley, & N. Washbourne (Eds.), *Cultural geography* (pp. 27-33). New York, NY: I. B. Tauris.

Deardorff, D. K. (2004). *The identification and assessment of intercultural competence as a student outcome of internationalization at institutions of higher education in the United States* (Doctoral dissertation). Available from ProQuest Dissertations & Theses: Full Text. (AAT 3128751)

Fellmann, J. D., Getis, A., & Getis, J. (2009). *Human geography: Landscapes of human activities*. New York, NY: McGraw-Hill.

Friedman, T. (2005). *The world is flat*. New York, NY: Farrar, Straus and Giroux.

García, S. B., & Guerra, P. (2006). Conceptualizing culture in education: Implications for schooling in a culturally diverse society. In J. Baldwin, S. Faulkner, S. Lindsley, & M. Hecht (Eds.), *Redefining culture: Perspectives across the disciplines* (pp. 103-115). Mahwah, NJ: Erlbaum.

Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. New York, NY: Basic Books.

Gardner, H. (1999). *Intelligence reframed: Multiple intelligences for the 21st century.* New York, NY: Basic Books.

Gardner, H. (2006). *Multiple intelligences: New horizon in theory and practice*. New York, NY: Basic Books.

Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ*. New York, NY: Bantam.

Goleman, D. (2007). *Social intelligence: The revolutionary new science of human relationships.* New York, NY: Bantam Dell.

Hett, E. J. (1993). The development of an instrument to measure global-mindedness (Doctoral dissertation). Retrieved from ProQuest Dissertation and Theses: Full Text. (AAT 9408210)

Hunter, W. D. (2004). Knowledge, skills, attitudes and experiences necessary to become globally competent. *Dissertation Abstracts International: Section A. Humanities and Social Sciences, 65*(09), 3255.

Ibad, F. (2010). *Promoting intercultural communication*. Retrieved from http://www.brandsynario.com/mindkey/article/553_promoting-intercultural-communication.aspx

Mayer, J. D., & Salovey, P. (1997). What is emotional intelligence? In P. Salovey & D. Sluyter (Eds.), *Emotional development and emotional intelligence: Implications for educators* (pp. 3-31). New York, NY: Basic Books.

Merriam, S. B., & Associates. (2007). *Non-western perspectives on learning and knowing: Perspectives from around the world*. Malabar, FL: Krieger.

Olson, C. L., & Kroeger, K. R. (2001). Global competency and intercultural sensitivity. *Journal of Studies in International Education, 5*(2), 116-137.

Pink, D. (2006). *A whole new mind*. New York, NY: Berkeley.

Purdy, J. (2003). *Being America: Liberty, commerce, and violence in an American world.* New York, NY: Knopf.

Reagan, T. (2005). *Non-western educational traditions: Indigenous approaches to educational thought and practice.* Mahwah, NJ: Lawrence Erlbaum.

Winn, W. (2004). Current trends in educational technology research: The study of learning environments. *Educational Psychology Review, 15*(4), 359-366.

Identifying Intercultural Sensitivity Competencies

Through Focus Group Research

Melanie L. Wicinski, M.Ed.[1]
Arthur Ray McCrory, M.S.[2]

ABSTRACT: The competencies which comprise intercultural sensitivity have been studied by many researchers. This study strove to ascertain what skills make up intercultural sensitivity by conducting focus groups with international students. From this research the Expanding Worldview Model of Intercultural Sensitivity was developed and explained. This theory was derived from accounts of observed behaviors and perceptions of individuals from other cultures and what they felt were the most important factors indicating intercultural sensitivity of US American visitors to their country-of-origin. Comparisons to Bennett's Developmental Model of Intercultural Sensitivity (1993) and King and Baxter Magolda's Developmental Model of Intercultural Maturity (2005) were also included.

Introduction

In recent years, many theories have emerged to explain how individuals become interculturally sensitive. Within these theories, considerable differences exist. Some theories discuss whether individuals have attained specific skills (Bhawuk & Brislin, 1992; Chen & Starosta, 2000), while others theorize that attaining intercultural sensitivity depends in the depth of the experience (Shaules, 2007). Two theories stand out because they focus on the development of the individual (Bennett, 1993; King & Baxter Magolda, 2005).

It is also important to note that many of these theories were created through the personal experiences of researchers or theorists or for the creation of specific instruments designed to measure theorized traits. No known research in intercultural sensitivity has developed a theory from the feedback of individuals from different cultures. This research strived to determine what competencies exist in intercultural competency by asking international students about their experiences with US American's who were visiting the participants' country-of-origin.

Defining Intercultural Sensitivity

Within this research, participants were asked to indicate words or phrases that indicated what they thought described "culture." They identified culture as "the way people think and do things." Within culture they expressed that background and knowledge, behaviors, habits, different lifestyles and religion played a significant part in how individuals interact with others from different cultures.

---

[1] Melanie L. Wicinski, Ph.D. Candidate, Adult Education, University of South Florida, Tampa, FL, mwicinsk@mail.usf.edu
[2] Arthur Ray McCory, Ph..D. Student, Adult Education, University of South Florida, Tampa, FL, M.S., University of Florida, amccrory@mail.usf.edu

Bennett's Developmental Model of Intercultural Sensitivity (1993)

Bennett's Developmental Model of Intercultural Sensitivity (DMIS) describes a series of developmental stages that individuals move through in order to be optimally interculturally sensitive. Figure 1 is an illustration of Bennett's continuum of intercultural sensitivity from ethnocentrism to ethnorelativism as described by Fuller (2007).

Based on constructivist theory, Bennett contended that "experience does not occur simply by being in the vicinity of events when they occur. Rather, experience is a function of how one construes the events" (Hammer, Bennett, & Wiseman, 2003, p. 423). While Bennett (1993) delineated specific stages, he contended that the development of intercultural sensitivity is usually unidirectional, but not necessarily linear. Because it is not linear, individuals may move through one stage without having experienced another. Life events or inappropriate training methods may also cause degradation of the stages. In other words, individuals can move through the stages in sequence, skip stages, and occasionally move "back" through stages they have already experienced.

The developmental model is based on two distinct stages: ethnocentrism and ethnorelativism. Ethnocentric stages are the cultural version of egocentric stages in personal development, in which individuals view the world only in the ways that relate to themselves. The same is true in the ethnocentric stage of intercultural sensitivity, where individuals view cultures only in relation to their personal culture.

In ethnocentric stages, individuals are only aware of stages as they pertain to others and do not yet see culture as being a fluid entity. Bennett identified three sub-stages, which include denial, defense and minimization. "Operating from an ethnocentric assumptive base, the meaning the learner attaches to cultural difference will vary from total denial of its existence to the minimization of its importance" (Bennett, 1993, p. 30).

The term "ethnorelative" was created by Bennett as the antithesis of ethnocentrism and also has three sub-stages: acceptance, adaptation, and integration. In this stage, individuals do not see behaviors related to culture as "wrong" or "right." In order to function in this phase, one must possess the understanding that many behaviors are influenced by culture.

Stages of ethnorelativism being with the acceptance of cultural differences as inevitable and enjoyable, through adaptation to cultural differences with intercultural communication skills, to the final stage of integration in which ethnorelativism may be synthesized into a coherent and workable new identity. (Bennett, 1993, p. 47).

While ethnorelative individuals understand that behavior is related to cultures, it does not necessarily mean that these same individuals adopt the values and beliefs of alternative cultures, nor does it imply that individuals approve of cultural beliefs--they simply understand that there are alternative viewpoints and accept them as a part of life. In other words, ethnorelative individuals are accepting of their cultural counterparts' beliefs and accept them as equals, whether they agree with those beliefs or not.
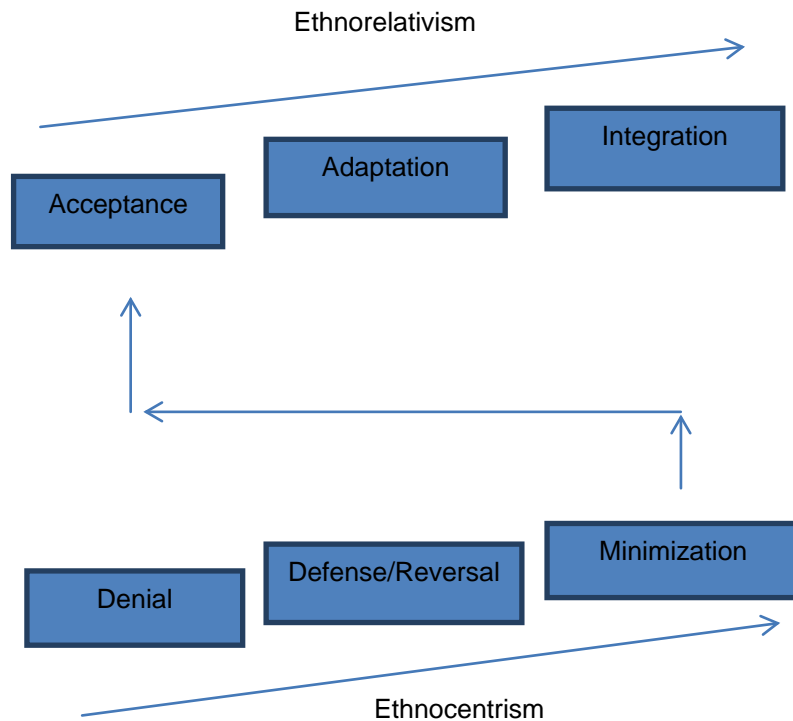
Figure 1. Bennett's continuum of intercultural sensitivity from ethnocentrism to ethnorelativism (Fuller, 2007, p. 324).

According to Bennett (1993), while understanding was important, the ideal state of ethnorelativism is "constructive marginality," which describes an individual who has removed any frame of reference to a subjective culture or any host culture. In effect, the person experiencing constructive marginality has created their own reality on the basis of all experiences and has the ability to create their own reality as it relates to any culture. "They are outside all cultural frames of reference by virtue of their ability to consciously raise any assumption to a metalevel (level of self-reference). In other words, there is no natural cultural identity for a marginal person" (Bennett, 1993, p. 63).

Criticisms of Bennett's Developmental Model of Intercultural Sensitivity (DMIS)

As discussed, according to Bennett (1993), individuals who reach the end-point of intercultural sensitive experience "cultural marginality"—a complete loss of cultural identity and a creation of a new identity unrelated to the one in which they may have been raised. Sparrow (2000) argued that individuals are incapable of completely disposing of their native culture. Sparrow (2000) proposed instead that, as people engage in intercultural experiences, they integrate them through the lens of their existing culture, possibly changing who they are and what they believe, but never fully shedding their personal values and beliefs. Sparrow's study (2000) found that "respondents . . . spoke of their experiences of constructing new identities, but always within existing cultural definitions" (p. 190).

Shaules (2007) argued that considering an end-point in intercultural sensitivity is an oversimplification of the intercultural experience. His contention is that the concern of those studying intercultural development must be the process rather than the product, or an end-point. "There is a danger in defining a particular kind of intercultural experience as the intercultural competence, when the lived experience may be much more organic and varied than predictable by a single theory or conceptual model" (Shaules, 2007, p. 94). In short, Shaules expressed that the concern of facilitators in training intercultural sensitivity should be on the development of the individual, without the pressure of completion of an end task.

Bredella (2003) raised the concern that negative consequences to pure ethnorelativism may exist. True ethnorelativism is based on one universal set of values—tolerance. While she conceded that awareness of self as a cultural being is important to move from ethnocentristic to enthnorelative behavior, she examined the possibility that viewing others through only their cultural lens and disposing of personal values could lead to continued marginalization of certain groups, as well as, an inability to mediate differences between cultures. "We must also be aware of the danger that we close our eyes to exploitation and humiliations if we accept intolerant behavior uncritically because it is part of a culture" (Bredella, 2003, p. 232).

Shaules (2007) criticized the DMIS because its terminology communicates a positive/negative viewpoint of personal development. He asserted that ethnocentric behavior is not necessarily wrong. In fact, Shaules asserted that just as egocentrism is the initial stage of human development, ethnocentrism must be the biological starting point of intercultural sensitivity development. He argued that just as a toddler's view the world is not incorrect, novice intercultural sojourners views are also not to be discounted.

Another point of contention of the DMIS is the oversimplification of the individual's reaction to intercultural experiences. According to Shaules (2007), "many sojourners have differing and contradictory reactions to their experiences, seeming to accept and/or adapt to a certain kind of cultural difference, but denigrate others at the same time" (p. 123). Shaules referred to this as a "mixed state" and contended that Bennett's general description and explanation of each stage (or state) does not account for the mixed emotions that an intercultural traveler may experience.

King and Baxter Magolda's Developmental Model of Intercultural Maturity

Utilizing a meta-analysis of theories from education, psychology and business, King and Baxter Magolda developed an integrated, "holistic" (or a whole person) approach to the development of intercultural awareness and sensitivity. According to the authors, intercultural maturity is "multi-dimensional and consisting of a range of attributes" (p. 574) and includes three developmental dimensions: cognitive, interpersonal and intrapersonal. Table 1 illustrates the different levels of development for each dimension and stage. King and Baxter Magolda argue that many theories are "ineffective because they fail to consider one or more domains (cognitive, identity, interpersonal) of development" (p. 573).

Cognitive

The cognitive role is described as how a person thinks (and in some ways how they feel) about diversity. Individuals in the initial stages of development are only able to hold one cultural perspective at one time. At the intermediate stage, acceptance of differences is developing; however one may see the native culture as dominant or as the primary culture. Mature individuals are able to perceive themselves within their own culture, but also in another alternative culture; they are able to accept ambiguity; to empathize with others who are different and able to evaluate their personal cognitive and affective states and evaluate how this may impact others.

Intrapersonal

The intrapersonal role is described as how individuals view themselves in relation to their subjective culture, as well as, a host culture. Development in this area involves movement from an external definition of self to an internally defined self-concept. Those in the initial developmental stage of intrapersonal development see their own experiences as being the basis for all decisions and are focused on their own identity as one that is mirrored by others surrounding them. As such, individuals from others cultures who do not fit the norms to which they are accustomed are seen as threats to their personal identities.

While in the intermediate stages, individuals are willing to accept culture as a fluid and variable entity and are in the process of developing their own senses of self. Mature individuals are able to view culture based on the knowledge of self-identity and choose to make decisions to engage others who are different in the opportunity to enhance one's own experiences. In this final stage, individuals may alter their views of themselves without fully losing their personal identity.

Interpersonal

The interpersonal dimension is defined as the ability to interact effectively. Individuals in the initial level of development view their own culture as the only culture and view others' viewpoints as wrong if differing from theirs. As development occurs, people begin to be aware of differing viewpoints; however, their subjective culture is still seen as the dominant one. Mature interpersonal development "draws on the mature capacity to construct and engage in relationships with others in ways that show respect for and understanding of the other's perspectives and experiences, but are also true to one's own beliefs and values" (King & Baxter Magolda, 2005, p. 579). In short, mature individuals will alter their behaviors to encourage positive interpersonal relationships.

Table 1

A Model of Intercultural Maturity (Three Domains by Three Levels of Development)

Domains	Levels of Development		
	Initial	**Intermediate**	**Mature**
Cognitive	Assumes knowledge is certain and categorizes knowledge claims as right or wrong; is naïve about different cultural practices and values; resists challenges to one's own beliefs and views differing cultural perspectives as wrong	Evolving awareness and acceptance of uncertainty and multiple perspectives; ability to shift from accepting authority's knowledge claims to personal processes for adopting knowledge claims	Ability to consciously shift perspectives and behaviors into an alternative cultural worldview and to use multiple cultural frames
Intrapersonal	Lack of awareness of one's own values and intersection of social (racial, class, ethnicity, sexual orientation) identity; lack of understanding of other cultures; externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices; difference is viewed as a threat to identity	Evolving sense of identity as distinct from external others' perceptions; tension between external and internal definitions prompts self-exploration of values, racial identity, beliefs; immersion in own culture; recognizes legitimacy of other cultures	Capacity to create an internal self that openly engages challenges to one's views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context; integrates aspects of self into one's identity
Interpersonal	Dependent relation with similar others is a primary source of identity and social affirmation; perspectives of different others are viewed as wrong; awareness of how social systems affect group norms and intergroup differences is lacking; view social problems egocentrically, no recognition of society as an organized entity	Willingness to interact with diverse others and refrain from judgment; relies on independent relations in which multiple perspectives exist (but are not coordinated); self is often overshadowed by need for others' approval. Begins to explore how social systems affect group norms and intergroup relations	Capacity to engage in meaningful, interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences; understanding of ways individual and community practices affect social systems; willing to work for the rights of others

Note: Adapted from "A Developmental Model of Intercultural Maturity," by B. King and M. Baxter Magolda, *Journal of College Student Development, 46*(6), p. 576.

While King and Baxter do consider Bennett's model valuable to the field of intercultural relations, they questioned Bennett's theory as leaving out important information. "Unfortunately, theory development on multicultural competence has been limited by heavy reliance on the assessment of attitudes as a proxy for competence" (King & Baxter Magolda, 2005, p. 572).

While both Bennett's model and King and Baxter Magolda's models are linear, the Developmental Model of Intercultural Maturity is a more holistic approach that illustrates the different states of development.

> Using a holistic lens to examine scholarship on intercultural or multicultural competencies allows one to identify underlying capacities that may guide (or at least affect) a learner's ability to integrate knowledge, skills, and awareness and to act in interculturally mature ways. (King & Baxter Magolda, 2005, p. 572)

Criticism of King and Baxter Magolda's Developmental Model of Intercultural Maturity

While King and Baxter Magolda's theory (2005) does take development in different areas into account, such as mixed state experiences, positive/negative connotations to development, one major criticism remains -- an endpoint in development. King and Baxter Magolda, like Bennett, do not address the relationship between experiences with multiple cultures.

Research Methods

Three focus groups were conducted at the University of South Florida in the College of Education. Recruitment methods included a convenience sample of Master's and Doctoral students from the Adult Education program and their friends and family members and students from the INTO (Unable to locate meaning of initialism) program located on the campus. INTO is a program which assists foreign graduate students who have been conditionally accepted into graduate school in learning English language skills. Because focus group research requires a high level of competence in language skills, only students who had an "advanced" level of English were asked to participate.

Participants were asked three key questions:

1. Picture a person from the United States who visited your country-of-origin and who you felt was interculturally sensitive. What qualities did he/she possess which made you feel that he/she was interculturally sensitive?
2. What one quality was the most important in indicating intercultural sensitivity?
3. Picture a person from the United States who visited your country-of-origin and who you felt was not interculturally sensitive. What qualities did he/she possess which made you feel that he/she was not interculturally sensitive?

Additional questions were asked at the beginning of each focus group to create an environment conducive to quality and safe communication. Additional probing questions were also asked to clarify or expand on ideas shared during the group sessions. Two students from Libya expressed

that due to travel restrictions imposed on US American travelers, which bans tourism to their country, they were unable to communicate how US Americans might interact in their country-of-origin (Libya). These students were asked to provide communication regarding personal experiences with US Americans since their arrival in the United States.

Participant Demographics

The three focus groups were comprised of 14 international students, three of whom were Adult Education students, three were family or friends of students, and the remaining eight were enrolled in the INTO program. The overall demographics of the focus groups consisted of eight men and six women. The participants ranged in ages from 24-33 years of age and had lived in the United States between two months and two and one half years. Table 2 indicates the self-reported country-of-origin of the participants.

**Table 2.** *Self-reported Country-of-Origin*

Participant Country-of-Origin	Number of Participants
Bahamas	2
China	4
Ghana	1
India	1
Libya	2
Palestine/Israel	2
Taiwan	2

Findings

Three primary competencies were identified in all three focus groups: Curiosity, Awareness and Understanding. Figure 2 is an illustration of the theory described as the "Expanding Worldview Model of Intercultural Sensitivity." This theory was derived from accounts of observed behaviors and perceptions of individuals from other cultures and what they felt were the most important factors indicating intercultural sensitivity of US American visitors to their country-of-origin.

This model can be utilized in understanding cultural development in a specific or global sense. In other words, when a traveler first encounters a different culture, development in understanding that specific culture is initiated. Global development is activated as additional cultures are experienced -- depending on the divergence of experience with other previously experienced cultures, development of intercultural sensitivity may begin again.

Unlike Bennett's model (1993), this research indicates that individuals never shed their own core culture, but build upon their abilities to relate the core to the host cultures which are experienced. In fact, this research mirrors Sparrow's (2000) results in that the respondents did not indicate that they had lost the frame of reference to their core
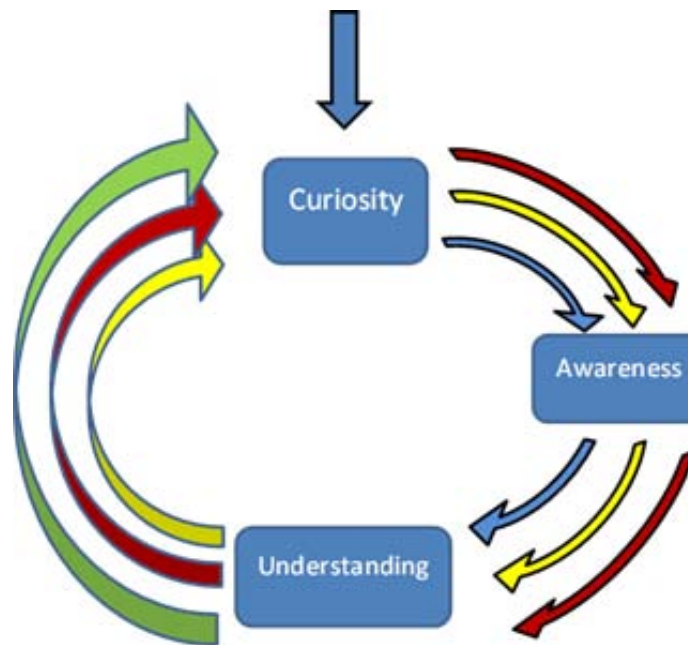
Figure 2. A visual representation of the Expanding Worldview Model of Intercultural Sensitivity.

culture, even though some of them had been studying in the United States for an extended period of time. In addition, the participants did not indicate within this research that it was necessary for an interculturally-sensitive US American to shed their core culture. Participants felt, instead, that initial and continuing education of cultural norms and expectations was the only required skill to becoming interculturally sensitive.

This research also diverges from Bennett's Developmental Model of Intercultural Sensitivity (1993) King and Baxter Magolda's Developmental Model of Intercultural Maturity (2005) in that there is not an end-point. This study further indicates that individuals never fully become completely interculturally sensitive. One may become sensitive to one culture only to meet an individual or travel to a new land with new norms, customs, and habits where the traveler begins again at the curiosity phase of development.

Further, this study indicates that in order to become interculturally sensitive, one must seek out deeper experiences and in doing so, learn the more subtle nuances of a culture which cannot be experienced in a shallower experience or in the initial stages of intercultural sensitivity. Shaules (2007) explains this, "An English visitor to Thailand may experience a profound sense of cultural difference when seeing monks with begging bowls. The visitor hasn't – strictly speaking—had a Thai experience but an English experience in Thailand" (p. 12).

186

Curiosity

Within this stage of the expanding model, the participant may not fully comprehend why differences exist between cultures, but they begin to make attempts; they may even take joy in seeking out the knowledge. Often, this first level is achieved through asking questions.

It is in this earliest stage that participants may attempt to discern the differences, but do not necessarily have the experience yet to understand what behaviors may offend individuals from the host culture. Because of this, questions are often based off of a stereotype of the host culture. A respondent pointed out that a US American visitors may participate in generalizations such as, "judging behavior about a district to another, like 'Do [culture] people all eat dogs?'" He further pointed out that as individuals become more interculturally sensitive, they "do not generalize like that."

Within this stage of development questions may be inappropriate or unnecessary. A participant illustrated this point, "[My friend] was oversensitive, but that was okay, because he didn't know much about [my] culture. He knew that there are probably areas that are sensitive, mainly regarding my wife, many other things… religion."

This stage can also include learning about information that the host culture feels is superficial, such as learning about history, taking pictures, or asking questions that others feel are culturally insensitive. A participant illustrated this point, "They [visitors] are ready to learn for the purpose of being there, but not for general knowledge." Another participant also stated,

> Many people who travel to the [country] travel there for selfish reasons, to take advantage of the climate and water. They want to see what's really [cultural], but they don't really want to get into the community. Taking pictures from a taxi is not immersing into the culture.

However, this surface interest can also create interest, which was illustrated by another participant,

> The products in [region] – they were very interested in how these things were made without machines or how were these wood carvings made so nice. They were so passionate – it was like a diamond to them. There was a passion to embrace that part of the culture.

Awareness

Awareness can be seen as an intermediate phase in development. In this phase, individuals are not yet aware of the nuances of the culture, but are able to make basic changes in attitudes and behaviors to ensure positive relationships with others from the host culture. This is perfectly described by one participant, who described this trait as "skill and tact in dealing with what's new and different."

This appears to be the developmental stage where learning a language is beneficial and appropriate. A participant pointed out that it is important for interculturally-sensitive travelers to "know language at least a little bit. They learn [language] at least three

minutes. At least they can speak a little bit of words, so they can communicate with [culture]."

One participant indicated that even though visitors may have moved to a deeper phase of intercultural sensitivity development, they must "keep on being curious, like when they want to know about [cultural things], they google it." Another respondent added that general curiosity to learn adds to intercultural competence. Visitors must "be interested in different cultures not [just the one they are visiting]."

Understanding

Understanding is a more-immersed level of development. In this phase, individuals are fully aware that differences exist and are respectful of them. One participant explained that an understanding person "[feels] it's okay to be different. There's a willingness to travel to [country] and to understand cultural difference." Another participant further illustrated this by saying that "back [in host culture, visitors] were very aware of the culture and respectful, [they] respected religious issues and practices and the differences in religion between us and them."

In addition to simply understanding, visitors begin to fully function in the culture. This may include full immersion in the language. A participant indicated that an interculturally-sensitive traveler understands differences and functions with the norms, including norms such as, "time and food. It's okay to be different. There's a willingness to travel to my country and to understand cultural difference." Another participant added, "When we go to restaurants… we have restrictions on alcohol and foods… they [interculturally-sensitive US Americans] go to many levels to make sure that it doesn't have [food]… they try to accommodate our wishes."

Conclusion

As multinational corporations, study abroad opportunities and other international experiences become more prevalent in society, it will be even more important for intercultural sensitivity to be understood. Further research would include additional focus groups with a wider range of cultures and a larger number of participants and creation of an instrument to measure the Expanding Worldview Model.

References

Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. Michael Paige (Ed.), *Education for the intercultural experience* (pp. 21-71), Yarmouth, ME: Intercultural Press.

Bhawuk, D. P. S., & Brislin, R. (1992). The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International Journal of Intercultural Relations, 16,* 413-436.

Bredella, L. (2003). What does it mean to be intercultural. In G. Alred, M. Byram, & M. Fleming (Eds.), *Intercultural experience and education* (pp. 225-239). Tonawanda, NY: Multilingual Matters.

Chen, G., & Starosta, W. (2000, November). *The development and validation of the Intercultural Sensitivity Scale*. Paper session presented at the Annual Meeting of the National Communication Association, Seattle, WA.

Fuller, T. L. (2007). Study abroad experiences in intercultural sensitivity among graduate theological students: A preliminary and exploratory investigation. *Christian Higher Education, 6*(4), 321-332. doi: 10.1080/15363750701268319

Hammer, M. R., Bennett, M. J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The Intercultural Development Inventory. *International Journal of Intercultural Relations, 27*(4), 421-443. doi:10.1016/S0147-1767(03)00032-4

King, P. M., & Baxter Magolda, M. B. (2005). A developmental model of intercultural maturity. *Journal of College Student Development, 46*(6), 571-592. doi:10.1353/csd.2005.0060

Shaules, J. (2007). *Deep Culture: The hidden challenges of global living.* Tonawanda, NY: Multilingual Matters.

Sparrow, L. M. (2000). Beyond multicultural man: Complexities of identity. *International Journal of Intercultural Relations, 24*(2), 173-201. doi:10.1016/S0147-1767(99)00031-0

MEASURING INTERCULTURAL SENSITIVITY AT THE
ARMY MEDICAL DEPARTMENT CENTER AND SCHOOL:
THE IRB PROCESS--CHALLENGES AND LESSONS LEARNED

Roberta E. Worsham, MPAS-C.[1]
Melanie L. Wicinski, M.Ed.[2]

ABSTRACT: Intercultural sensitivity, or cultural awareness competence, is a topic that is at the forefront of many fields, including military operations in the Global War on Terrorism. Intercultural sensitivity has an impact on negotiations, mediations, infrastructure of countries, as well as monetary issues in the global market of today. The US Army, in order to address this issue, has established the Culture Center at Ft Huachuca, AZ. In this article, the study of cross-cultural or intercultural sensitivity and competence is discussed and a future study of these areas is outlined. Included also is a brief description of the Intercultural Sensitivity Scale (ISS) created by Chen and Starosta (2000) and its use in this future research.

Introduction

In October 2010, the United States Army issued a statement concerning the lack of culture training that needs to be addressed to meet the standards set forth by COMISAF (Commander International Security Force) (Petrich, 2011). This is the first time the US Army has publically addressed the issue of cultural training (Petrich, 2011). In order to address the issue of cultural training, the Training and Doctrine Command (TRADOC) established the Culture Center at Fort Huachuca, AZ, in 2005.

Culture, according to the US Army, is defined as

> a dynamic social system that contains the values, beliefs, behaviors, and norms of a specific group, organization, society, or other collectivity learned, shared, internalized, and changeable by all members of the society (Watson, 2010, p. 93).

This definition leads to the meaning of cultural awareness, understanding the mindset of the society where soldiers, sailors, airmen, marines, and other members of the United States military services are sent. Lessons learned from the first Gulf War and the subsequent War on Global Terrorism has caused the Department of Defense (DoD) to assess programs that are currently available (Headquarters, Department of the Army, 2009; McFarland, 2005; Wunderle, 2006).

---

[1] Roberta E. Worsham, Instructor, Interservice Physician Assistant Program, Army Medical Department Center and School, Ft Sam Houston, TX and Doctoral Candidate, University of South Florida, Tampa, Florida. Email: roberta.worsham@amedd.army.mil
[2] Melanie L. Wicinski, Doctoral Candidate, University of South Florida, Tampa, Florida. Email: mwicinsk@mail.usf.edu

Zinni, a Marine General in the 1990s, defined military cultural awareness as "a force multiplier" (Jandora, 2006, p. 1). By understanding a culture different than that found in the United States, the military member may be able to win the hearts and minds of the non-combatant population of countries where they are deployed (Weil, 2004). The understanding of the cultural interactions within the country may help intelligence planners with gathering vital information known as human intelligence.

Cross-cultural competence is the ability of two individuals, or even nations, to interact effectively in environments different than their own culture (Abbe, Gulick, & Herman, 2007). Figure 1 depicts the relationships involved with cross-cultural competence.
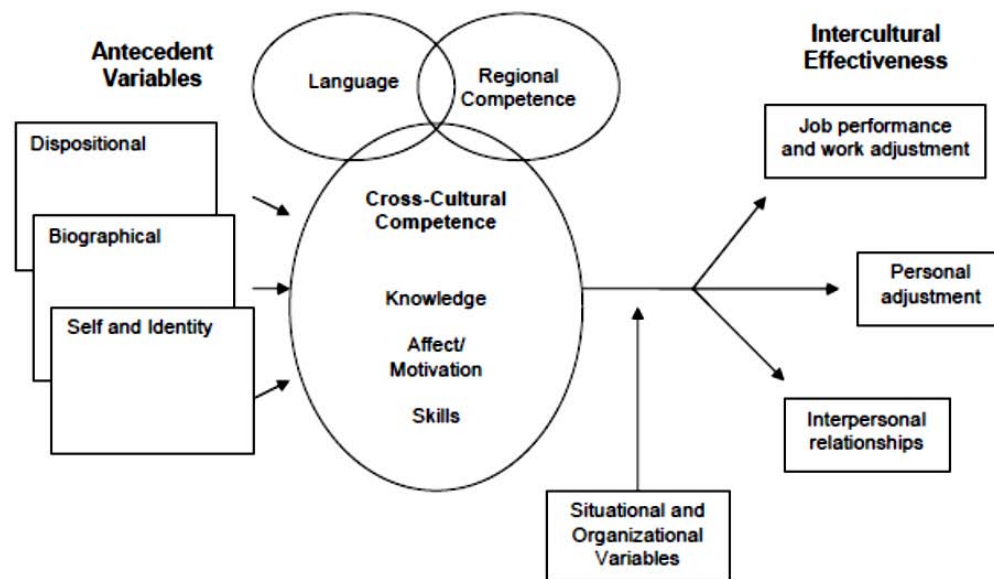
Figure 1. The relationships involved in cross-cultural competence. Adapted from Abbe, A., Gulick, L.M.V., & Herman, J.L. (2006). *Cross-cultural competence in Army leaders: A conceptual and empirical foundation*, p. 2. Copyright 2006 the United States Army Research Institute for the Behavioral and Social Sciences.

One tool available to assess the quality of cultural awareness is the Intercultural Sensitivity Scale (ISS) developed by Chen and Strarosta in 2000. The ISS has been utilized to conduct research with several different cultures (Fritz, Mollenberg, & Chen, 2001; Peng, 2006; Spinthourakis, Karatzia-Stavlioti, & Roussakis, 2009) but has not been tested using military and civilian government employees. There is a lack of research available for the population to be studied that has investigated the relationship between deployments/living abroad and intercultural sensitivity.

Components of Culture

According to the Army Culture and Foreign Language Strategy (ACFLS) (Headquarters, Department of the Army, 2009), lessons learned in the past ten years of the War on Global

Terrorism has illuminated the necessity of the United States military forces to be well versed in the culture of where the fighting is taking place. The limited knowledge of both leader and follower has impacted on the success of this war. In order to help bridge the gap in cultural awareness the US Army has developed a strategy for all members who are deploying to areas of combat.

If one looks at the current war torn areas of the world, one sees that the war is between the people in those areas, not between one country and another. The lack of cooperation between people is found the area's history: religious, social, and economic (Headquarters, Department of the Army, 2009). The three components, religious history, social history (myths and legends), and economic history, encompass the ties that bind people of an area together--otherwise known as culture. Culture, the way of life for one people, is learned from birth. These components also impel the people of the war torn areas to protect what is theirs, which may result in conflict with another culture.

Cultural awareness, knowledge of the differences between one group and another group, has been shown to aid in the resolution of conflict. Unfortunately, cultural awareness takes time. Cultural awareness, also known as general culture knowledge, allows people of different areas to view their similarities, but not necessarily their differences or how to overcome the differences (Abbe & Haplin, 2009). Cross-cultural competence, sometimes called intercultural sensitivity, develops over time with exposure to different cultures (Headquarters, Department of the Army, 2009).

Cross-cultural competence is comprised of three sublevels: culture skills, culture self-awareness, and culture fundamentals (Headquarters, Department of the Army, 2009). Culture skills are defined as interpersonal traits, flexibility, and self-regulation needed by soldiers to engage with non-American people. Cultural self-awareness is knowledge of one's own culture and the possible bias(es) that this knowledge may impose on a person when working with people from a different country. Culture fundamentals are the beliefs, values, and norms that shape a person's life (Headquarters, Department of the Army, 2009). Acknowledgement of one's culture fundamentals allows a person to learn about cultures different that their own. Culture skills, culture self-awareness, and culture fundamentals may impact military operations (Headquarters, Department of the Army, 2009). See figure 2.

Figure 2. Impact of culture and foreign language on military operations in foreign lands. Adapted from *Army Culture and Foreign Language Strategies*, Headquarters, Department of the Army, 2009, p. 3. Copyright 2009 Department of the Army.

## Intercultural Sensitivity and Cross-cultural Competency

Because competency in cultural awareness is prevalent in a new world of internet communication, multi-national operations, and international collaboration, verbiage to discuss the associated skills is often referred to differently within fields. In many cases, words such as cross-cultural competence, intercultural competence and cultural awareness are used interchangeably. In this case, what the military calls "Cross-cultural Competence" is synonymous with what Chen and Starosta (2000) refer to as "Intercultural Competence."

According to Chen and Starosta (2000), Intercultural Competence is made up of multiple areas including intercultural communication. Within this more specific area, intercultural sensitivity is the affective domain of intercultural communication, intercultural awareness is the cognitive domain and intercultural androitness (ability to get tasks done in a foreign environment) is the behavioral domain. Chen and Starosta (2000) believed that in order to adequately measure intercultural sensitivity, it must be separated from the cognitive and behavioral domains. Figure 3 is a visual representation of Chen and Starosta's Intercultural Competence Model.

In order to adequately measure intercultural sensitivity, Chen and Starosta (2000) created the Intercultural Sensitivity Scale (ISS). They proposed that a culturally sensitive person would possess five factors: Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness.

Purpose

Using the Intercultural Sensitivity Scale (ISS), developed by Chen and Starosta (2000), to measure the intercultural sensitivity of both military and civilian government employees at the Army Medical Department Center and School (AMEDDC&S), Fort Sam Houston, TX, may increase the knowledge base of cultural awareness and lead to programs that prepare the service member to perform more effectively in areas to which they are being deployed.
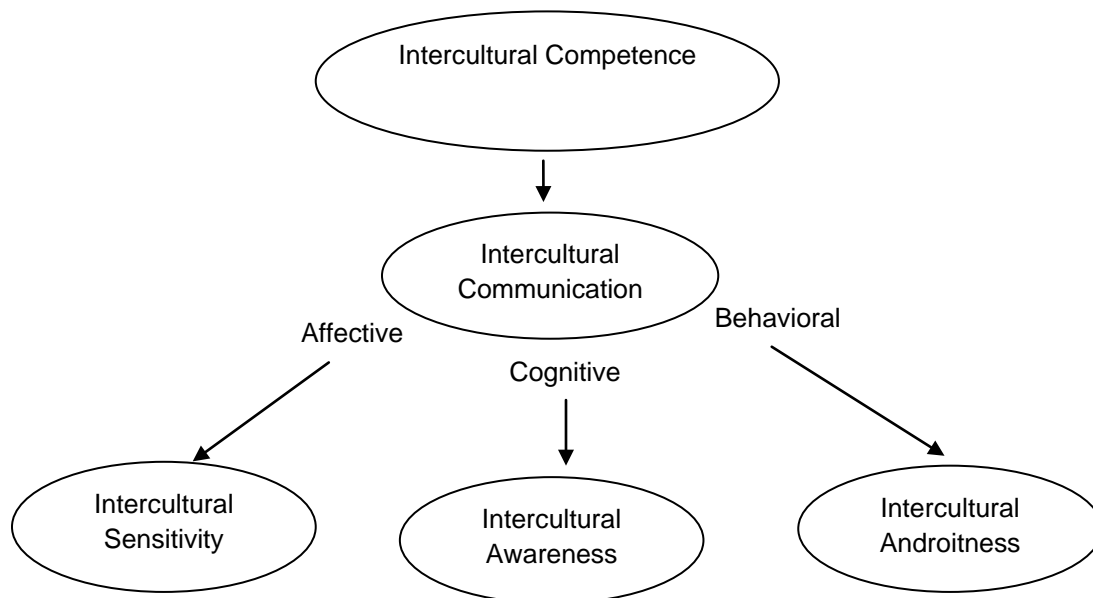
Figure 3. Chen and Starosta's Intercultural Competence Model depicting the relationship between the factors and the domain associated with each factor (Adapted from Chen & Starosta, 2000).

Hypotheses

1. Is time lived abroad related to intercultural sensitivity as measured by the Intercultural Sensitivity Scale?

At the Army Medical Department Center and School (AMEDDC&S), the approximately 2500 civilian government and military employees are a diverse group. Many of the civilian government employees are retired military: former airmen, coasties, marines, sailors, and soldiers. Because of their military experiences, many have experience with non-American cultures. The research team expects that time lived abroad will have a statistically significant positive correlation to a high intercultural sensitivity score on the Intercultural Sensitivity Scale Survey (ISS).

2. Does location abroad influence the intercultural sensitivity score as measured by the Intercultural Sensitivity Scale?

The Global War on Terror began in 2001, after the Twin Towers fell in New York City, with the main focus on Iraq and Afghanistan. The cultures in these two diverse areas may seem similar to a non-resident, but to the people of each country, their cultures are very different. American service members, civilian government employees, and contractors who have been exposed to each culture have found that the differences between our cultures have lead to many misunderstandings and a new campaign of winning the hearts and minds of the indigenous populations has been initiated. The research team anticipates a positive correlation that is

194

statistically significant between the location abroad and a high score on the Intercultural Sensitivity Scale Survey (ISS).

3. Is self-reported exposure to culture related to intercultural sensitivity scores as measured by the Intercultural Sensitivity Scale?

Although these findings maybe inflated, the researchers foresee that the correlation between the self-reported exposure and their score on the Intercultural Sensitivity Scale survey will be positive and statistically significant.

Materials and Method

A site in the food court at the Army Medical Department Center and School (AMEDDC&S), Fort Sam Houston, TX, will be designated for participants to fill out 2 paper forms: the Demographic Questionnaire and the Intercultural Sensitivity Scale (ISS). The site will be open for 7 consecutive days from 1000 to 1500 hours. No identifying information will be requested but each form be given a number that will associate all forms for that participant.

The Demographic Questionnaire will ask for gender, age, type of employee: military service member or civilian government. The Intercultural Sensitivity Scale survey will have the participants rank, using a Likert scale, how they feel about statements on the survey. The resultant score for each participant is their measure of intercultural sensitivity. A few of the statements from the Intercultural Sensitivity Scale (Chen & Starosta, 2000) are:

- I enjoy interacting with people from different cultures.
- I think people from other cultures are narrow-minded.
- I am pretty sure of myself in interacting with people from different cultures.
- I find it very hard to talk in front of people from different cultures.
- I always know what to say when interacting with people from different cultures.
- I can be as sociable as I want to be when interacting with people from different cultures.

Participants

Individuals employed, as government civilians or military service members, at the Army Medical Department Center and School (AMEDDC&S), Fort Sam Houston, TX,   will have the opportunity to fill out the Demographic Questionnaire and the Intercultural Sensitivity Scale (ISS).

Using a power analysis program, with a 95% confidence level, a confidence interval of 6, and a population of 2500 people employed at the Army Medical Department Center and School (AMEDDC&S), Fort Sam Houston, TX, the sample size needed for this study is 241.

Inclusion in the research will be based on the choice to participate and the participant must be either military personnel or a civilian government employee. Exclusion from the study will be

based on status of employment at the Army Medical Department Center and School (AMEDDC&S), Fort Sam Houston, TX.

Results

Data collection will begin in November 2012. Completion of the research had been expected; however, due to issues with IRB approval, as discussed below, the research was halted.

Discussion

The process of submission of the proposal for this research project to two different Internal Review Boards (IRBs) has been educational, as well as challenging. Each review board required different items to be addressed and each was conducted in a different way. The proposal was submitted to the IRB at University of South Florida (USF) at the same time it was submitted to the AMEDDC&S in San Antonio, Texas.

The US Army requirements included military relevance and a list of possible variables, independent and dependent. In addition, the Army required that much of the paper be completed, including the methods, as well as the literature review, while the USF IRB only requires the methods.

The military IRB process is a paper-and-pencil process, which requires lengthy answers to broad essay-type questions. In order to assist in completing the military IRB process, a course was provided to one of the researchers by the Army to ensure that the correct components were included.

Conversely, the IRB process at the University of South Florida is an electronic process, which requires very specific information. Because the research was not being conducted on the university campus, the USF review board required items such as the Federal-wide Assurance number of the military site and a Point of Contact at the non-USF site. This information is not readily available from the military and must be obtained from a specific person and through the appropriate channels. This did cause a delay as the university IRB would not allow submission until that information could be entered. Eventually, the university IRB allowed the submission with the contact person information, but without the assurance number.

The IRB process at the University of South Florida required multiple changes to the Informed Consent form for the prospective participants. This form was altered from three pages to four pages, which is as long as the two surveys (ISS is two pages and the Demographic Survey is two pages) to be used for this research project. The IRB process for the US Army has taken longer than the USF process because the Army required the approval letter from USF to allow the research to proceed through the Army IRB process. Understandably, since the Army and University IRBs had been started at the same time, the revised Informed Consent form had to be resubmitted to the military.

One of the puzzling changes the USF IRB required to the Informed Consent form was the needed to incorporate wording which would allow the potential participants not to fear for their jobs if

they chose to partake. While this may be necessary for other research projects conducted in the workplace, participants do not have to be fearful of their positions in the military. Additional explanations had to be given to the USF IRB personnel pertaining to workplace security, specifically, that pay increases, job status and other such items are handled by a central military office. The choice to participate in military research does not play a part in continued employment, pay increases, or promotions in the Army.

Approval from the AMEDDC&S IRB was expected by the end of August, which did not occur due to the delay with the USF IRB approval. The study was finally approved by USF the end of September 2012, thus data collection will begin mid-November 2012 allowing the researchers to present the outcomes at the 2013 Commission of International Adult Education pre-conference session.

Conclusion

Cross-cultural competency, or intercultural sensitivity, has an impact on the manner in which the military operates with non-American cultures. The War on Global Terror has illuminated the weaknesses in the current educational strategies used by the military services to inform the service members about the non-American culture(s) they will encounter when deployed. Although changes are slowly being implemented, the military services are aware that expectations of training that are necessary to ensure appropriate communication with non-American cultures must be altered.

This research hopes to make clear the specific areas of growth gained from experience interacting with individuals from international cultures through military deployment. Knowledge gained from this study will assist the military in conducting appropriate pre-travel training to ensure successful transfer of communication skills.

References

Abbe, A., Gulick, L. M., & Herman, J. L. (2007). Cross-cultural competence in army leaders: A conceptual and empirical foundation (Study Report 2008-01). Retrieved from http://www.au.af.mil/au/awc/awcgate/army/sr2008-01.pdf

Abbe, A., & Halpin, S. M. (2009). The cultural imperative for professional military education and leader development. Retrieved from http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA514735

Chen, G., & Starosta, W. (2000, November). *The development and validation of the Intercultural Sensitivity Scale.* Paper session presented at the Annual Meeting of the National Communication Association, Seattle, WA.

Fritz, W., Mollenberg, A., & Chen, G. M. (2001). Examining Chen and Starosta's model of international sensitivity in a multiracial collectivistic country. *Journal of Intercultural Communication Research, 39*(2), 173-183.

Headquarters, Department of the Army. (2009). Army Culture and Foreign Language Strategy. Retrieved from http://www.almc.army.mil/ALU_DOCS/Army%20Culture%20%20Foreign%20Language%20Strategy%20Final.pdf

Jandora, J. W. (2006). Military cultural awareness: From anthropology to application. Retrieved from http://www.ausa.org/SiteCollectionDocuments/ILW%20WebExclusivePubs/Landpower%20Essays/LPE06-3.pdf

McFarland, M. (2005). Military cultural education. *Military Review, March-April*, 62-69.

Peng, S-Y. (2006). A comparative perspective of intercultural sensitivity between college students and multinational employees in China. *Multicultural Perspectives, 8*(3), 39-45.

Petrich, M. (2011). Army language, culture training 'revolutionary'. Retrieved from http://www.army.mil/article/53928/army-language-culture-training--revolutionary/

Spinthourakis, J. A., Karatzia-Stavlioti, E., & Roussakis, Y. (2009). Pre-service teacher intercultural sensitivity assessment as a basis for addressing multiculturalism. *Intercultural Education, 20*(3), 267-276.

Watson, J. R. (2010). Language and culture training: Separate paths? *Military Review, March-April*, 93-97.

Weil, K. (2004). Training provides insight to international cultures. Retrieved from http://www.tradoc.army.mil/pao/training_closeup/036004.htm

Wunderle, W. D. (2006). Through the lens of cultural awareness: A primer for U.S. armed forces deploying to Arab and Middle Eastern countries. Retrieved from http://www.cgsc.edu/carl/download/csipubs/wunderle.pdf